

American
Continent
sh mind,
memorial.
way into

of think-
is great
which,
stretch-
ilization
frenzy.
ERESA.

ans and
I have
I afford

almost
holastic
Mark,
Western
and in

I have
nt bear
scartes,
ame of

art of
ome of
ffered
Cath-

uni-
three
ion of
would

Quito,

OUS.

ersity
maga-
views

ERICA.
ad to
im-

would
ries?

J.
y we

Paul
s for
ex-

could

hout

OS.

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

WHOLE No. 1156
VOL. XLVI, No. 7

November 21, 1931

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGES
CHRONICLE	145-148
EDITORIALS	
Armistice and Peace—The White Plague— Lynching—The Federal Education Report— Investigating the Mines—Good News from Mexico	149-151
TOPICS OF INTEREST	
Lifting the Burden Off the Land—It Snows in Genoa—Revolutionary Catholic Memories —A Prodigal Comes Home—But If It Be A Fossil!	152-159
SOCIOLOGY	
The Beginnings of Crime	159-160
EDUCATION	
Why Stop Learning?	160-161
WITH SCRIP AND STAFF	162-163
POETRY	
Why Art Thou Sad?—Broken Things.....	154; 156
LITERATURE	
Speckled Books	163-165
REVIEWS	165-167
COMMUNICATIONS	167-168

Chronicle

Home News.—The threatening situation in Manchuria occupied the attention of the President with almost daily Cabinet meetings, and of the country at large. A very general fear that this country would be drawn into the conflict was manifest in spite of official assurances that the activity of the Government was directed to localizing the struggle. In some quarters, principally in the Republican party, there was opposition to Mr. Hoover's co-operation with the League. On the other hand it was pointed out that this cooperation in itself implied American separation from the League. In this sense a letter to President Hoover signed by 160 prominent men and women praised him for this association, on the ground that through it world peace would be best preserved.

On November 6, the President indicated that the Budget Bureau had been able to diminish by \$350,000,000 the original requests of the departments. He also stated that \$280,000,000 would be cut from the appropriations of the current year. Total expenditures recommended to Congress would aggregate about \$4,320,000,000. The President stated that all departments had cooperated with the economy movement. It was evident that he was ini-

tiating a back-fire against private lobbying organizations.

The dispute between the President and the Navy League took a new step forward when, on November 7, the committee of five appointed by him to examine the League's charges delivered a unanimous report upholding the President in his statement that the League's accusations contained "many inaccuracies, false assertions and erroneous conclusions." The committee did not deal with opinions expressed but only with the League's statement of facts. It took up statements by President Gardiner, of the League, paragraph by paragraph, declining to comment on some but in the case of others setting beside each a statement designed to refute it. In a covering letter to the report, the committee summarized its findings and declared that Mr. Gardiner's "assumption as to the President's attitude toward the Navy is wholly unwarranted." The Navy League withheld its comment but it was stated that when Congress resumes its sessions both the Senate and the House committees on naval affairs would make investigations.

On November 11, Armistice Day, President Hoover made a speech at the dedication of the District of Columbia memorial to the World War dead. He called attention to the fact that at present the world was more heavily armed than at any time prior to 1914 and that causes of international conflicts were no fewer than then. Throughout the speech he betrayed the fear common, it was said, to Washington that war was impending; if not over the Manchuria dispute, certainly over the strained relations in Europe involving France, Italy, Germany, the succession States to Austria, the Balkans, and in a special way the Soviet Republics of Russia. He also stressed the serious economic effects of this situation. The cause of all this lay, as he had previously stated, not in "frozen credits" but "frozen confidence." The problem of the world was the rebuilding of confidence.

The stock-market prices up to November 9 advanced generally and steadily, it was said under the influence of the rising market in wheat. In certain quarters this market was attributed to rumors of war, and by others to the estimated effect of the releasing of "frozen credits" by the new credit corporation. Cotton also showed a decided rise. But the most startling advance was in silver. On Monday alone, November 9, futures in silver were traded in to the extent of 7,500,000 ounces with a steadily rising price. Other commodities generally followed suit.

Argentina.—On November 8 nationwide elections for

President, Governors, and legislators were held. While the results will not be known for some time, the election was significant because it ended the efforts of the past fourteen months of Provisional President Uriburu to unscramble the disorders consequent on the 1930 revolution which overthrew former President Irigoyen. The Presidential candidates were General Augustin P. Justo, nominee of the Conservative Coalition; and Lisandro de la Torre, nominee of the Liberal Coalition. A third candidate, the Radical nominee, former President Marcelo Alvear, had been debarred from running on Constitutional grounds. The radicals in consequence had been instructed not to vote, but from the large number of ballots cast in Buenos Aires, about eighty per cent of the 374,000 registered voters, many of the radical supporters obviously did not follow the orders of their leaders. This is the second time in sixty-nine years that Argentina has simultaneously chosen every Federal and State elective officer. The voting throughout the country was said to be orderly.

Bulgaria.—The Bulgarian police revealed on November 5 that they had discovered a widespread system of Communist "cells" which was being established in Bulgaria with the idea of extending it into other countries, under direction of emissaries of the Third International sent from Moscow. One of these emissaries committed suicide at the approach of the police and the other was arrested. A motor boat and forty-four organizers were seized, with their archives.

Canada.—Premier Bennett's proposal for the calling of the Dominions' Economic Conference during the coming summer in Ottawa was accepted by Prime Minister MacDonald in his address at the Lord Mayor's Banquet in London on November 9. The Conference had been scheduled for last August but due to the economic difficulties of Great Britain and the Dominions had to be postponed. Prior to the Conference, Mr. MacDonald said, the Secretary for the Dominions, J. H. Thomas, would visit the Dominions "to get a first-hand knowledge of the possibilities." The reactions of the British press to Mr. Bennett's proposal were divided; the London *Times*, for example, warmly welcomed the suggestion but the Manchester *Guardian* pointed out that the chief opponents of Mr. Bennett's policy at the last Imperial Conference were Philip Snowden and J. H. Thomas, both of whom are now members of the British National Government. —The British elections, joined with the rapid rise in wheat prices, had beneficial effects on Canada. These two causes, with other minor ones, resulted in an increase in confidence in the whole field of industry and commerce. Gold export was prohibited and measures were taken against dumping and the depreciation in the pound. Some anxiety was felt in regard to the depreciation of the Canadian dollar in the United States, since about \$100,000,000 in maturities must be paid before next March.

—The program for the relief of distress and the increase of employment in useful public works, adopted in September, was being applied successfully. The Federal Government acted in conjunction with the Provinces, which in turn, were in agreement with the municipalities on the division of costs.

China.—On November 5, following a day of hard fighting near Tsitsihar, in northern Manchuria, a victory was reported by the Japanese that aggravated the local trouble. The Japanese success and their occupation of territory to the Nonni Bridge completed Japan's campaign to take over all Manchurian railroads in which she has a financial interest. The casualties on both sides were heavy until the Chinese fled before the Japanese attack. From both Japan and Manchuria it was alleged that the Chinese retreat to Tsitsihar was an effort to embroil Japan with Russia. On November 9 fighting was renewed at Tientsin, official advice intimating that the Japanese had fomented the rioting there. Meanwhile, Chinese troops were massing in force near the Nonni River threatening new clashes with the Japanese, and more evidences of extensive Soviet support of the Chinese Manchurian army were reported from Tsitsihar. On November 1 martial law was declared in Peiping, Shanghai, and Hankow because of disturbances and fear of revolt; while in Tientsin 200 Chinese rebels seized Nankai University, and two schools were abandoned because of shelling by the Japanese. Indicative of the Soviet attitude on the Manchurian problem was an appeal issued in Moscow on November 6 by the Executive Committee of the Communist International, in which the "workers and suppressed people of all the capitalistic world" were urged actively to support the "Chinese proletariat" in their conflict with Japan over Manchuria.

Czechoslovakia.—According to the N. C. W. C. News Service, the final returns on the municipal elections held recently in all parts of the Republic disclosed a large increase in votes for the Czech Catholic Popular party. The totaling of the votes gave the Catholic party 13,759, representing an increase of 3,036 over the results of the last election in 1927. The increase in the number of votes was accompanied by a gain in the number of posts held by candidates of the Popular party.

France.—On November 12, after a four-month vacation, the Senate and Chamber of Deputies convened for the opening of the winter sessions, and it was expected that the members would grapple without delay with the serious issues that were awaiting discussion and settlement. Although the principal items on the agenda were the preparation of next year's budget and the measures for national equipment, political observers predicted that the chief concern of the present session would be the nation's foreign policy. In fact, during the opening days M. Laval was unofficially scheduled to face a barrage of in-

Elections

Communist Plot

Economic Stability

Clashes with Japanese

Election Returns

Parliament Winter Session

quiries from the Deputies concerning his visits to Berlin and Washington, and it was felt that these inquiries would immediately introduce into the Parliament the vexed and complicated problems of reparations, revision of the debts, disarmament, together with the problems of Germany's private creditors. It was also predicted that politics would have a strong influence in the proceedings of the present Parliament, since a General Election will take place next April and it already seemed certain that the results would reflect the decided shift towards the moderate Left that had quite plainly occurred in national sentiment during the past several months. Meanwhile, the Chamber was almost evenly divided, a fact which was pointed out as a constant threat to the continuance of the incumbent Ministry. Besides, former Premier Edouard Herriot, who was re-elected leader of the Radical Socialist party in its recent caucus, was confident that with the added strength given him in the coming elections he would be able to break the combination of Right and Center which now controls the Chamber, force the Center to enter an alliance with his own party, conquer the union of Socialists and Nationalists, and win the Premiership for himself, or at least compel the reforming of the Laval Cabinet. Until that time, however, M. Herriot and his followers decided to adopt a policy of "benevolent opposition," leaving the Laval Government to do what it could with the tangled problems before it.

Germany, the French press agreed, had at last come to recognize the intransigence of the French adherence to the procedure established by the Young Plan in the reparations question. Political writers felt that there would be no further efforts on Germany's part to change the character of the committee or to form a second committee to deal separately with the problem of German private indebtedness. They were united in predicting that the expected request from Berlin, when it arrived, would be a demand for the consultative committee, as provided for under the Young Plan, to determine Germany's incapacity to pay. The press was united in backing the Premier's position that reparations and private debts are wholly distinct problems, and that the proposed creditors' meeting, if it is held, must be conducted independently of the Young Revision Committee.

Germany.—Chancellor Bruening, addressing members of the Center party, outlined Germany's economic and political problems. He viewed the year 1932 as the most severe test of the conservative qualities of the German people. He stressed the need of union and cooperation of all parties, refusing to consider overtures to the National Socialists (these had been rumored) so long as they abetted public disturbances which were preventing domestic harmony and national unity. In spite of hardships on every hand, the Chancellor viewed the situation hopefully. Praise was bestowed on business leaders who were maintaining their own in face of foreign competition.

Various efforts were being made to open the reparations discussions. Dr. Bruening declared for a complete

investigation into Germany's economic conditions and capacity to pay, even beyond the requirements of the Young Plan.—Dr. Schlange-Schoeningen, representing the Farmer's party in the Reichstag, became a member of the new Cabinet when President von Hindenburg appointed him Minister and Special Commissioner for Eastern Relief. Immediate relief to the farmers in the East was decided upon and \$500,000,000 were appropriated for this purpose.—At a meeting of the Peace League of German Catholics Bishop Schreiber of Berlin declared that "the best instrument for peace would be a union of all nations with an international army as the executive power."

Great Britain.—With the traditional pomp and ceremony, Parliament was opened on November 10 in the presence of the King and Queen. The Speech from the Throne was exceptionally brief and was couched in vague terms. Mere statements in regard to foreign and Commonwealth relations were followed by three concise paragraphs on domestic matters. In these it was asserted that the nation, in the general election, "endorsed those measures for securing economy and balancing the national budget which constituted the first essential steps in solution of the financial and economic problems with which the country has been confronted." The Ministry, the Speech continued, was empowered to pursue a policy designed fully to reestablish confidence in the nation's financial stability, and, finally, was given "unfettered discretion to consider every proposal likely to be of assistance in these matters." On the first division following the Speech from the Throne, the Government received an overwhelming majority. The shrunken Labor party, under the leadership of the new chief, George Lansbury, offered amendments to the Speech. Their influence in the new House was recognized as of no account. The high-tariff Conservatives, under Sir Henry Croft, were the main threat to the National Government. This group, numbering more than 200 members, first contemplated a move to force the Government, through an amendment to the Speech, to seek the imposition of protective tariffs immediately. Later, it followed a more moderate plan of allowing Mr. MacDonald the time for which he pleaded in his public address to explore through thorough investigation all the possible remedies to restore British prosperity. Winston Churchill alone demanded immediate action on the tariff.

Ireland.—With the greatest expedition, an anti-dumping bill was rushed through the Dail and Senate. Finance Minister Blythe explained the urgent need for the measure by saying that the expected changes in the British tariff policy might result in the immediate diversion of large quantities of foreign goods to the Free State. This dumping of goods would injure home industries, he asserted, since Irish manufacturers could not compete because of the cost of production. Preparatory measures were taken to

Initiating
Reparations
Discussions

Parliament
Opens

Reparations;
Private
Creditors

Bruening
Outlines
Situation

Protective
Measures

secure preferential treatment for the Free State from Great Britain in the event of the latter country adopting a protective tariff. On November 6, Mr. Blythe presented a supplementary budget for the imposition of an addition to the income tax, bringing it to 3s. 6d. to the pound, retroactive to April 6 of this year, and for an increase on the gasoline tax. The additional taxes would yield about £450,000. The total estimated deficit in the budget was £900,000.

Jugoslavia.—Elections took place on November 8. The regime stated that 230,000 had voted for the candidates of Premier Zhivkovitch. 1,200 candidates were running for 310 seats; but all were Government candidates. All Opposition appeals were seized and no Opposition candidate was allowed to stand. Voting was compulsory, extreme measures being taken to force voters to the polls. The voting also was open, so that no one could conceal his choice. The question as to whether any Opposition party would further be allowed to function was stated to rest entirely with the good will of the Government.

Poland.—Anti-Semitic riots still harassed educational authorities. All high schools and colleges were closed temporarily, owing to the serious physical violence displayed by students of the various universities who carried the banners of the National Democratic party. 168 students were arrested and later turned over to the University authorities for disciplinary action.—Finance Minister Jan Pilsudski presented the budget to Parliament, showing a deficit of \$900,000,000, due chiefly to expenses in the War Department.

Russia.—An elaborate display of military force took place in Moscow on November 7, with a military parade which lasted two and a half hours. Some 30,000 troops were in line, both boys and girls being armed. Automotive tractions, German machine-gun carriers, and caterpillar tractors were featured in the display.

Spain.—On November 8, 20,000 Catholics, led by the Cortes Deputies of the Basque, Navarre, and Agrarian parties, met in the bull-fight arena at Palencia to organize the Constitutional Revision party devoted to eliminating the anti-Church provisions in the new Constitution. Immense enthusiasm marked the meeting and plans were laid for local congresses of the same nature in the four Basque provinces. The meeting itself was undisturbed, but rioting and bloodshed preceded it when Syndicalists and Socialist laborers, who had declared a walkout when the Government gave permission for the meeting, attacked the Catholic delegates upon their arrival in the city. Nine persons were wounded in the battle when Civil Guards came to the rescue. A theater riot also occurred in Madrid a few days previous when the Catholics in the audience rose in protest against a play attacking the Jesuits.

On November 12, a bill of indictment against ex-King Alfonso was read before the Cortes, charging him with treason against the Spanish people.

League of Nations.—Movements of Japanese in China, new internal disorders, and reported activities of Soviet Russia all combined to make the Council of the League of Nations view with increased alarm the Manchurian situation. Notes issued by Tokyo to Washington and Geneva continued to insist that there could be no reconciliation until China first recognized Tokyo's five points. Washington continued to exert pressure on Tokyo, and there were reports that Geneva was planning to invoke the sanctions to Article XVI of the League Covenant. A special meeting of the League Council was called for November 17 and it was announced that Ambassador Dawes would act for the United States in a consultative capacity at the meeting.

International Economics.—Interchange of views continued between Premier Laval of France and Ambassador Hoesch of Germany; but apparently they only tended to emphasize the divergence of views between the two Governments. Germany continued to urge that a new committee be appointed to consider the question of her private or short-term credits as inseparably bound up with the payment of reparations. The French clung to their standpoint that the two problems be considered separately, and that the consultative committee of the World Bank, provided for by the Young Plan, was the proper agency to handle the situation. The Germans argued that reparations should be reduced as a condition for encouraging their creditors to extend the private credits. The French took the opposite stand, and alleged German municipal extravagances, which have been generally attributed to Socialist regimes, and the loan by Germany of 750,000,000 marks to Soviet Russia. Since this comes due this year, the French argued, it should enable Germany to pay the reparations bill of 680,000,000 marks.

Father Joseph F. Thorning, acting as a representative of AMERICA, was received by Chancellor Bruening on October 29 and obtained an interview from this great Catholic statesman. The interview will appear, we hope, next week. It is one of the very few Bruening has ever given.

The confused situation in China is the result, according to Gerhard Hirschfeld, of a still more confused situation in Japan, where three separate conflicts are centered. He will set forth these views next week in "Japan Means It."

It will be recalled that in response to an editorial in AMERICA some time ago, the Actors Equity Association announced the future publication of a new plan of quasi-censorship for the theater. An old dramatic critic, James William Fitz Patrick, will sum up its probable effects in a dialogue, in "Killing Wasps by Committees."

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

SATURDAY, NOVEMBER 21, 1931

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY
JOHN LAFARGE

FRANCIS X. TALBOT
GERARD B. DONNELLY
Associate Editors

WILLIAM I. LONERGAN
FLORENCE D. SULLIVAN

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: Medallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

A copy of the Index for Volume XLV of AMERICA will be mailed to any subscriber on application to the publication office, 461 Eighth Avenue, New York, N. Y.

Armistice and Peace

IN his Armistice Day address, the President confined himself to conventional lines. Thirteen years ago, as we counted the millions of dead, we resolved that peace must thereafter be maintained unbroken. But the War left a bitter heritage of unrest, so that even today in some nations "there is ever present the fear of invasion and domination." During the last two years, the financial stability of many peoples has been shaken, and this has brought "fear and discouragement for the future."

The President appeals to every nation to establish confidence, "not alone each nation in its own institutions, but among all nations." This does not call for new treaties, documents, and commitments. Men of good will must unite to preserve what is best in their respective countries, thus "building up good will and rebuilding confidence."

All this is very vague, unless we take it merely as the restatement of a series of truisms. When all nations are at peace with themselves and with all other nations, we shall have, surely, a condition of universal peace. But the world seems at a loss, thirteen years after the Great War, to decide upon means of establishing peace and good will. Most of them, in despair of better means, it may be, have elected to find the surest guarantee of peace in large armaments.

That brilliant controversialist, Reed of Missouri, once interrupted a debate, in the days of his Senatorship, to propose a league for the establishment of universal peace. Wars were generally the result, he said, of persistent lying and stealing by some Government. The purpose of his league, then, would be to teach all Governments not to lie and not to steal. Unfortunately, he did not outline the courses which this league would establish, or state the means it would use to reform Governments which refused to tell the truth and to restrain its fingers from

picking and stealing. The sole merit of Senator Reed's plan lay in its clear discernment of the causes of war.

Today, more evidently than at any time in the world's history, peace at home and peace with other nations depend upon the temper of the men who control the policies of nations. Every reasonable movement, then, to create a public opinion against war as a means of settling international differences, is to be welcomed, since it is only by the proper exercise of that opinion that national policies can be shaped, controlled, and directed. Following the counsels of Pius XI and of his two predecessors, Catholics should take an active part in these movements. The Church alone can show the world the way back to peace. Diplomacy has failed, and wars waged to insure the suppression of war have only awakened new sources of discontent, unrest and bitterness.

Not until the nations return to the God whom they have rejected can peace be established on a lasting basis. Justice and charity must rule the acts of the nation as well as the acts of the individual, and nations must learn that they, no less than the humblest citizen, have rights which they must exercise and duties which they must fulfill. Until that realization is reached, congresses will plan and statesmen will debate in vain.

The White Plague

FOR nearly twenty years, the death rate for tuberculosis has recorded a steady decrease. It is encouraging to know from a report recently made by the well-known statistician, Dr. Louis I. Dublin, that the rate for 1930 is lower by six points than the rate for the preceding year. The incidence of tuberculosis is not negligible, but it can be ranked with the diseases that are easily controlled.

The statement attributed to an authority in this field, "I would rather treat a child for tuberculosis than for measles or mumps," is a warning as well as a truth. In the early stages, treatment offers no great difficulties, consisting, largely, of fresh air, controlled exercise, and proper diet. Difficulty arises only from the overlooked or neglected cases, and the fight against tuberculosis has won its most brilliant advances in the field of observation. Physicians have learned to probe more deeply into the common ailments of childhood, knowing that some are in reality symptoms of the approach of a graver disorder. Cases have been observed in great numbers, and checked by prompt treatment, through the physical examinations which many schools have made obligatory.

Some diocesan school authorities require the child entering school for the first time to present a health certificate. This requirement should be made general, but by itself it is hardly sufficient. In our larger cities, at least, it should not be difficult for the managers of our parish schools to arrange for regular examinations of all the pupils. Were only one case per year detected, the results would be well worth the effort expended. Many, if not a majority, of the deaths in the 15-20 year groups can be attributed to cases overlooked or noted but not treated, among children in the grade schools.

It is possible, of course, to lay too much stress on these

physical examinations. Still, the old maxim of a healthy mind in a healthy body has always been in honor, even among the ascetics. Too much attention to the body is a disorder, but reasonable care is a duty imposed by the Divine law. Misreading the Scriptural injunction, some Catholics have been prone to let tomorrow take care of tomorrow's evils. If today's evils are sufficient, the sufficiency does not follow a Divine mandate, but, usually our culpable negligence. If we wish to ease the strain on public and private relief organizations of the next decade, let us take care of the child of today.

Lynching

THE first report of the Southern Commission on the Study of Lynching has been given to the public. The sole mitigation of the horrors which it records is found in its conclusion that this crime against God and the State is decreasing. There were 252 lynchings in 1892, and while the average for the six years preceding 1930 is seventeen, there were but ten in 1929. But in 1930, there were twenty-one lynchings, and of the victims at least two were certainly innocent of the crime charged against them.

Of the 3,693 persons lynched between 1892 and 1929, both years included, only twenty-three per cent were even accused of crimes against white women. This fact should end the excuse, often advanced, that lynchings indicate chivalric regard for women. The Commission finds a direct relation between this crime and lack of education, which is only another way of saying that the typical mob is made up of the dregs of the community. Unfortunately, however, some communities seem to be all dregs, for the Commission reports that "although mob leaders can usually be identified without difficulty, grand jury indictments are seldom brought against them." The two most notorious instances of this failure to punish are provided by Missouri and Indiana.

While it was properly part of the Commission's work to ascertain as far as possible the guilt or innocence of the victims, the fact of guilt does not, of course, mitigate the crime. A lynching mob invades the rightful authority of the State when it presumes to judge the accused. It invades the rights of God over His creatures, and is guilty of murder, when it takes the life of the victim. The fact that the victim is innocent adds to the horror of the crime, and deepens its guilt, but does not change its nature.

The most frightful aspects of this subject are the unwillingness of public officials, in many instances, to protect men accused of crime against mob violence, and the refusal of many communities to avenge these outrages upon God and rightly constituted authority, by prompt punishment. Mobs are usually the result of evil conditions long tolerated, and when the public officials promote the growth of these evils by protecting mobs, the case would seem almost desperate. It is to be hoped that the Commission will succeed in so arousing public opinion that within an appreciably short time these attacks on God and the State will cease to be.

The Federal Education Report

ON November 16, the report of the National Advisory Committee on Education appointed to discuss the advisability of establishing a Federal Department of Education, was released. Initiated by the framing of the Smith-Towner bill, the debate has been carried on, both in public and in Congressional committee hearings, almost without interruption since October, 1918. Although amended in important details by subsequent revisions, the bill was never reported out of committee. The gravity of the problems involved, coupled with a desire to find some middle ground on which a satisfactory compromise might be reached, prompted the Administration to refer the whole case to the National Advisory Committee on Education, a body created by the President in May, 1929.

By a vote of 38 to 11, 2 members not voting, the Committee has recommended the establishment of a Department of Education, with a Secretary of Education. In show and seeming, the Committee sets its face uncompromisingly against all Federal control of education. The Department it contemplates "will have no legal or financial power and no regulatory or executive authority, direct or indirect, explicit or implied, by which it may control the social purposes and specific processes of education."

This leaves the question exactly where the Committee found it two years ago. After all this travail, the mountain has brought forth a mouse. By 1929, after eleven years of controversy, no one dared a word in favor of the original Smith-Towner monstrosity which created a Department clothed with explicit power to control education within the States. All that is water gone over the dam. The real issue, which the committee treats inconsequentially, is the Constitutional warrant for the creation of the Department.

That warrant is not produced by citing precedents, since the precedents themselves are in question, nor by references to wholly supposititious Federal interests and responsibilities. Unless the warrant exists in the Constitution, either explicitly or by necessary implication, it exists nowhere. Conceding that good government in the States is a matter of interest to the Federal Government, it by no means follows that this interest implies a warrant for the creation by Congress of Federal bureaus and Departments to uphold and supplement good local government. A Department which weakens the police powers of the several States, and still more, which is readily capable of expansion into a bureaucracy which invades and cripples them, is inconsistent with the intent and letter of the Constitution. It insidiously attacks the purpose which it openly professes to serve.

The majority report, then, with its purely verbal repudiation of Federal control, is worse than useless. In assuming to rule upon what is fundamentally a Constitutional question by throwing the Constitution out of the debate, the Committee has yielded to the very spirit which has brought Federal centralization to its present blighting stage. Its words are friendly, but its deeds are hostile.

With the minority report submitted by the Rt. Rev.

Edward A. Pace, and the Rev. George Johnson, we propose to deal later. This report shows, first that the Department is not needed, next, that it would not be helpful to public education, and finally that it contravenes the principle of local autonomy in education which the majority profess to adopt. As an alternative to a Department, the minority propose an Office of Education, organized to deal adequately with the matters which properly fall within the competence of the Federal Government.

Provided that Congress asserts its independence of factions and lobbyists, the minority report will ultimately prevail. Even Congress shows signs of disgust with these continually recurring attempts to intrude the Federal Government into alien fields. Given due publicity, the minority report will win the approval of educators, and of that growing number of citizens who realize the depredations already wrought by Federal centralization.

Investigating the Mines

INVESTIGATING is one of the most flourishing of all American indoor sports. We are not content to leave it to the Senate which can act under a constitutional warrant, to the States, or to our municipalities. A glance at any standard work of reference will show at least one page which packs into small type a long list of private societies for the investigation of all topics ranging from aeronautics down to zymology. All this activity is a boon to the printing trade, for with few exceptions the investigators issue voluminous reports, most of them destined for pulping.

In keeping with the spirit of the sport, Theodore Dreiser, the novelist, recently led a party into the wilds of Harlan County, in the Commonwealth of Kentucky. While Mr. Dreiser denies that he is a Communist he is commonly associated with affiliated groups, and he probably understood that this link would be regarded with unfavorable eyes by the county officials. Hence, before entering the Commonwealth, Mr. Dreiser called upon the Governor for protection, and the executive answered by once more filling the streets of the little town of Harlan with soldiers. It does not appear that these men of war were needed. Mr. Dreiser made his "investigation," and after departing for Virginia, the Grand Jury indicted him, charging an offense against public morals. Possibly, however, this indictment need not be taken too seriously.

Now the essential fault of all our investigations, public or private, is that with very few exceptions, they never investigate. Occasionally, they hold a farthing candle to the sun, and dilate upon circumstances that are known to all. Many stop, like an Ibsen play, just at the point where the disclosures promise to be both interesting and damning. Others are doomed by the very personnel of their committees, and this was the case, quite probably, with Mr. Dreiser's group. Communists are so unpopular in Harlan County that their very presence constitutes an affront to the authorities. Only a few months ago, a group supposed to be afflicted with Communism were

dubbed by the local courts "snakes from New York." Mr. Dreiser should have known, and probably did, that his "investigation" would be barren of benefit to the miners. But he probably did not suspect that it would end with the grand jury returning an indictment against him.

If we have no patience with Mr. Dreiser, it is not because we take for granted that Harlan County is little short of an Eden. On the contrary, as far as we can ascertain, it is, like many mining communities, little short of an earthly hell. It is quite true that the soft-coal industry has been at sixes and sevens for nearly a decade, but that unfortunate circumstance does not justify a regime of recuperation under which human beings are exploited as mere machines. If there has been any attempt by any private or semi-official agency, or by the Commonwealth, to apply a remedy to the horrible conditions in Harlan County, we have not heard of it, nor do we believe that anyone else has heard of it. The issue in the recent election turned on a road-building program. Four years ago the issue was horse racing.

Meanwhile, conditions which reduce the miners and their families to slavery and starvation go unnoted. The party leaders who set the issues, for reasons known to themselves and not unknown to others, do not raise a finger to bring these horrors to an end. Good roads and race tracks, or their extinction, are proper subjects for public action. Attempts to lift the miners from their status of degradation are not.

It is true that Kentucky is not alone in the indictment. Conditions in all the bituminous coal fields have been a crying scandal for years. The scandal will continue until the people arise to throw these brutal, self-seeking politicians into the discard or into jail.

Good News from Mexico

A TELEGRAM from Mexico contains the good news that for the forthcoming celebrations of the centenary of Our Lady of Guadalupe the restrictions on the entry of priests into the country will be lifted. They will be allowed to accompany pilgrimages from the United States as tourists, just like any other Americans.

This act is undoubtedly due to the moderating influence exercised by the new Minister of the Interior, Manuel C. Tellez, for so many years Ambassador to the United States. Private advices from Mexico further tell of the feeling of relief, closely akin to joy, that greeted his appointment; not that he can be called a friend, still less a servant, of the Church, but that his sturdy intelligence sensed the anomaly of the restrictions.

The presence of many American Catholics at the centenary celebrations at Guadalupe on December 12 will add to their solemnity and gladden many Mexicans. Many railroads are ready to arrange group trips at a great reduction, and the Mexican National railroads are co-operating in the same reduced prices. The editorial offices of AMERICA will be glad to hear from our readers who wish to go to Mexico for the pilgrimage, and to forward their applications for tickets to the railroads concerned.

Lifting the Burden Off the Land

JOHN LAFARGE, S. J.

WHAT will be the fate of our farms, numbering last year 6,288,648 in the United States? Although the acreage of all land in farms increased in 1930 over that of 1925, and the average number of acres per farm increased from 145.1 in 1925 to 156.9 in 1930, there are those who feel alarm, even if the sudden upsweep in the wheat market has brought a rift in the clouds. There are even prophets of gloom who foresee a landslide of family-sized farms into the valley of huge industrialized projects.

However, the mouse in the fable gnawed through the net which the lion's strength could not rip open. The group of Catholic students of the rural-life situation, who met at Wichita in October for the ninth annual convention of the Catholic Rural Life Conference, believed that Catholic teaching does point the way to curing the countryside by removing at least some of the burdens that rest upon it. Thereby it has a vast advantage over the schemes which would attempt to heal the rural home by putting an end to its very existence, either by destroying its actual inmates, by birth control and similar practices, or by destroying its material basis, through abolition of home ownership.

First, there are the spiritual burdens to be lifted. These play a larger part in the matter of sheer livelihood than is commonly supposed. Said Father Bishop, President of the Catholic Rural Life Conference, in his address:

The Church has a deep sympathy for the farmers in the economic difficulties in which they are today. . . . She is here to serve men who have bodies as well as souls . . . and in her moral law concerning justice and charity she finds both a rule of conduct and a remedy for abuses. . . .

The true wealth of the farms is in the homes and children and it is a wealth that cannot be computed by any standard known to men. The farm that produces good home life and good citizens is a success, even if financially it is only a step ahead of the sheriff. . . . There are the intellectual values of education and culture, and there are the spiritual values of family and community loyalty, purity, reverence, industry, love, and faith to sustain them all.

For the removal of the spiritual burdens that hang so heavy on isolated country sections the Church in the United States has her remedies, which zeal and patience have worked out. The Catholic rural-life movement has fostered the spread of the Confraternity of Christian Doctrine, as a means especially recommended and sanctioned by the universal Church for furthering the religious instruction of our Catholic people. The religious vacation school and the religious correspondence course are now powerful militants in the same cause. Catholic school curricula are being planned so as to make our country boys and girls alive to the rural-life opportunity, and so lift from their own communities the heavy load of depletion, which has been brought about by the uprooting of countless entire families from the soil. Parent-teachers associations, boys' and girls' agricultural clubs, rural

libraries, and activities in behalf of farm women all tend to lighten the load on the rural home and its maker, and to open the doors of opportunity.

Can the Church, however, do anything to lift the economic burden that rests upon the rural home, and upon the agricultural process itself? Most of the agencies working on this problem are secular in their character, whether private, State, or Federal. Protestant bodies, while giving considerable time and attention to rural economic matters, have as yet not evolved any articulated system for applying Christian principles specifically to the farmer's problems of livelihood. Yet many even of the non-religious agencies recognize the impossibility of solving even the bare economic problem without the aid of religion.

Even though the recent Encyclical of Pope Pius XI on the Reconstruction of the Social Order does not treat by name of rural problems, it has made it more possible to determine the Church's position thereon. Some of its principles may be indicated, in the order in which they were embodied in the statement on economic problems adopted this year at Wichita.

1. The widespread distribution of property ownership is essential for the foundation of a sound economic order. This principle, dear to the heart of G. K. Chesterton, was already declared by Pope Leo XIII in his Encyclical on the Condition of the Workingman.

Experience has always taught that the concentration of land ownership in the hands of a few is the prelude to decay or revolution. England today, as experienced observers point out, owes much of her economic distress to the liquidation of her peasant holdings at the time of the Reformation.

One of the most tragic things about the anti-religious developments in Spain is the thwarting thereby of the efforts that the Catholic agrarian organizations in that country have been making in the last ten years in order to secure an economically viable distribution and utilization of the great landed estates.

2. It is not enough, however, that many people own the land; it is necessary that they own the right kind of land. Hence the need of securing equitable distribution of property according to the capacity and needs of the producer, as opposed to wasteful land utilization. The State has both the right and the duty to aid in securing such equitable distribution, by sane policies of land conservation, rural planning, etc.

New York State voters were made aware of this principle at the elections of November 3, 1931, when the question of an amendment to the State Constitution arranging for State action in the reforestation of unused farm land was submitted to them. Though opinions differed sharply as to the merit of the amendment itself, all concerned were agreed that the State should, in one way or another, take steps to see that people should farm

where and as they could best produce and market their goods; and not be chained to unproductive territory. The State owes this not as a mere matter of policy, but as a matter of justice.

3. The Encyclical in question warns against those who "have become so hardened against the stings of conscience as to hold all means good which enable them to increase their profits." It is these undue profits, whether of individuals or of corporations, which prevent the fruits of the earth from reaching those who would benefit by them. Both producer and consumer are thereby defrauded, and we have the spectacle of overproduction coupled with starvation.

4. The State's duty is to "protect the community and its various elements." While price-fixing and artificial stabilization inspire hesitation, certain much-needed lines of governmental help for the rural situation are patent. Rural economists are generally agreed that the land is bearing an undue burden of the share of taxation; and that some other means may be devised, so that this burden may be lifted.

Local administrative units, moreover, no longer correspond to the actual situation of the farmer. Trading areas, for instance, frequently cut across county or township lines, and rural trading centers are separated artificially, by political walls, from the population that they serve. Both these reforms help to meet many of the needs for rural schools, roads, churches, etc., and so in turn affect both the spiritual and the general material life of the farmer.

5. The growth of corporation farming is often heralded as the dawn of a new day in agriculture. Its advocates, however, have largely been inspired by the fallacious idea that industrial methods can be transferred bodily to the cultivation of the soil, ignoring thereby both the human and the physical elements in the process. By the collectivization scheme, as carried out in Soviet Russia, where it is the heart of the Five Year Plan, the agriculturist no longer produces, as a free agent, for the produce market. He is himself in the labor market, selling not his goods, but his brawn. Under the irreligious millstone of the Russian system, he sells his family and his own soul into the bargain. Catholic students deplore any movement which will start the drift to such conditions.

6. The parish credit union is passing beyond the experimental stage in this country, as it has long passed beyond it in Europe and Canada. The decentralization of credit; the placing of local credit on a basis of genuine local assets of family wealth, community standing and individual character, is one of the surest possible guarantees against the drift towards proletarianizing the farm population.

7. As Father McGowan and Mr. F. P. Kenkel pointed out in their addresses at Wichita, Pope Pius does not rest with merely urging the regulation of the present order. He demands that a new social and economic order must actually, even though patiently and cautiously, be constructed. Since this order is destined to be built on vocational, rather than a territorial or merely political group-

ings, Catholic teaching will naturally recommend that all parties to the process of agricultural economy considered as a whole, producers and consumers, city and country, all cooperative and financial agencies concerned, should work wholeheartedly together toward the realization of a common interest.

Not enforced joint action, but free cooperation of self-governing, intelligent agents, is the guarantee of rural prosperity. Catholic teaching offers the practice of such free and intelligent cooperation as a vital part of her spiritual ideal, to be cultivated through retreats, confraternities, the knowledge of the sacred liturgy, local study clubs, and other activities. Such an ideal, if cultivated, will make possible the establishment of rural communities which will serve as a demonstration of Catholic rural life. The world can learn thereby that Christian brotherly love is not a mere gesture, but is the most powerful constructive force in our civilization.

It Snows in Genoa

VINCENT ENGELS

FROM a hotel window overlooking the Piazza Nunziata in Genoa I watched the snow, which was to blame for the twinge in my ankle, the cut on my knee, a sore hip, a badly bruised shoulder, and for the shameful circumstance that I stood there with bare knees until the tailor could repair my trousers. It was to blame, indeed, that I stood there at all, instead of at the more desirable window of some other hotel facing the Church of John the Baptist, or the sea, or the statue of Christopher Columbus.

An hour before this the snow had overtaken me some distance out of Arenzano on the road from Savona to Genoa. The hotel keeper at Savona had advised, had begged me, not to start, but if a man listened to the warnings of his hotel keeper, he would never get anywhere. So much is written. All morning I had been doing my best to outstrip a black cloud reaching up from the north-eastern hills. If it had beaten me an hour sooner, I should have been quite safe in Arenzano. If it had delayed a little longer, I should have been as safe in Genoa. I was caught between shelters; out in the cold.

It was a heavy snow, falling in flakes the size of iris petals, obscuring the vision somewhat more than sleet, and somewhat less than fog. To ride through it became a risky problem when I entered the outskirts of Genoa, for the brave drivers of trucks in those parts disdained to slow down at corners or at curves, having an untroubled faith in the constancy of their luck, and persuaded that if they did strike anything, Heaven in its mercy and the weight of their juggernauts would keep them from harm, whatever happened to the object struck. And the pavements were very slippery, making every turn and every stop a hazard, despite the guaranteed non-skid, non-wear, non-collapsible vacuum cup tires on my bicycle.

At the Piazza Nunziata a man in a great, flapping, black coat, his head lowered (and his eyes shut no doubt) dashed in front of me; I turned quickly, cursed him and congratulated myself on having missed him, skidded on a car

track as I did so, and fell on my side, fell hard at every salient point, but hardest at the shoulder, still straddling my bicycle, which is an example, I take it, of "keeping your eye on the ball."

Of the snow I did not complain, although I had come all the way from Toulouse to find a faithful sun. In Paris one might have resented snow so early in the winter, but in Genoa it was only something to marvel at. Through the grey hollow of the Piazza Nunziata it fell as calmly, as rightly, as though it were falling on Winnipeg instead of Genoa the proud. Moreover I saw in this snowfall merely another demonstration of what has been my general fate. For just as it is certain to rain whenever some men wear their new straw hats, and whenever others take a holiday, snow has fallen at the most unexpected times and been the cause of much embarrassment to me.

Only the previous May a blizzard had caught me on a trout stream miles away from camp. Snow had been off the ground in those regions for a month; certainly there had been no reason to expect it that morning, which was a fairly mild morning, to begin with. Yet in the beginning I caught no fish, while during the height of the storm I caught a dozen—and (so absurd are trout) on flies! This proves nothing except that snow will fall and trout will rise at unexpected times; men should have ceased long before this to wonder at such things. Nevertheless, when I told my story, I was pitilessly ridiculed by some and roundly denounced by others, and I shall even now be persuaded that in their innermost hearts, whatever they may say at times, most men have faith that trout rise according to rules, and snow falls on schedule.

Now in Genoa it was of some consolation to remember that my plight was due to no fault of my own: all my life I have been a sport of the snows. And consoling also to know that I was not the first in history. I had been snowed into Genoa; Christopher Columbus had been snowed out of it. The story is not very well known, nor generally credited where it is known, yet it is as sweetly reasonable a piece as has ever been invented.

When the young Columbus had won a proper confidence in his ability as a mariner, he resolved to attract the support of the wealthy merchants of Genoa as an essential step in furthering his career. Of course he was aware that these great men were reluctant to do honor to a wool-comber's son, in whom the ambition to undertake grand projects was of itself more than a little indecent, and the ability to execute them not to be expected. To offset this prejudice, he planned to make so elegant an appearance at the conference which had been appointed him that the merchants would instantly realize how very far he had removed himself from the wool-comber's shop. He spent a good deal more than he could afford, the chronicle is careful to tell us, on fashionable raiment. Every inch a sea lord, he walked through the streets of Genoa that critical day, a crowd of urchins following him at an admiring distance. But on the way (perhaps at the Piazza Nunziata) he was caught in a sudden squall that came sweeping from the sea, bearing snow and sleet, as the result of which, when he reached his destination, his breeches were clinging to his skin, his coat was curled back from

the edges, his collar was limp and discolored, and his once magnificent plume dragged its sorry hackles across his ear. The merchants tittered, the chairman looked out the window, and Columbus, realizing immediately that his cause in Genoa was lost, took no further interest in the meeting, but decided to try his luck in Portugal.

So I thought of Columbus, and thought, too, of those other hunters of the Indies, the English seamen: Davis, Frobisher, Fox, and James among them, who for 300 years sought the Northwest Passage; how time and again, when they were within a minute or so of the very longitude of success, the ice would close in around them, and the snow turn their ships to phantoms. But on returning to England, hardly had they praised God for their safe return from so many dangers when they were again making ready to find the northern route to the southern seas. From the church where they had said prayers of thanksgiving they went straight to their shipyards.

Now if these great captains had suffered from the caprice of the snows, and were undaunted, but pursued their noble intentions regardless of the white ghost that might at any moment obscure their ways, how should I complain of a bruise, and the interruption of a trivial journey? There was a knock at the door, a boy came in with my trousers, and a few minutes later I walked out into the snow, as casually as a stiff knee would permit. And in a cafe which I entered shortly were sitting, as though by appointment, the two friends whom I had lost in San Remo a week—though it seemed a year—before.

With a steaming drink, in which lemon, rum, and hot water had met to the improvement of each, we pledged the snows of Genoa.

WHY ART THOU SAD, O MY SOUL?

Why art thou sad, O my soul?
And why dost thou disquiet me?

My Beloved has passed by,
I heard the sound of His footsteps,
But He paused not at my door.
His passing was swift as running water,
And gentle as a summer wind.
I grieve that He entered not,
For His passing chides me.

There was noise and merriment within;
There was bartering and buying;
There was a hardness, and a softness
That suited Him not.

I will drive out the buyers;
I will hush the revelry;
I will soften the hardness with tears,
I will strengthen the softness with courage.
Then I will stand at the gate and wait for His return.
Behold my soul waiteth for the Lord. . . .

At last my ears catch the sound of His footsteps.
Behold my Beloved cometh, swifter than running water,
Gentler than a summer wind.
My heart is a-fire at His approach,
My eyes, so filled with seeing,
Are blind to all but His invisible Presence.

MOTHER FRANCIS D'ASSISI, O.S.U.

Revolutionary Catholic Memories

ELIZABETH S. KITE

IT escapes most people, Catholic as well as Protestant, that 150 years ago, during the entire struggle for independence, America was distinctly Catholic minded. The well-known change of front in the Continental Congress, in October, 1774, marked the beginning of Colonial awareness that without the help of French Catholics the struggle for liberty would be an ineffectual one. When the patriot leaders grasped this idea they lost no time in adjusting their inner psychology to the exigencies of the situation.

"Righteous horror" had filled the minds of the members of Congress at thought of the consequences to the Colonies when the pro-Catholic provisions of the Quebec Bill should be put into effect. They developed this theme freely when they sought to arouse the sympathetic interest of the people of Great Britain. But when the idea was introduced of asking Canada to join with them, with one bound behold them standing upon a height from which they contemplated with scorn the thought of entertaining anything like religious prejudice. When they addressed the people of Quebec they spoke as though they had always been above any such "low-minded infirmity." On this high plane they remained during the entire course of the Revolution, never daring for a moment to come down.

The question of religious intolerance was settled for the Army once and for all, when General Washington with withering sarcasm crushed the "monstrous and ridiculous" celebration that was preparing for Guy Fawkes day, the "Fifth of November," 1775. His orders to the officers on this occasion, and particularly to Benedict Arnold when starting on the Canadian Expedition, inculcated such ideas of reverence and respect for the religion of "our Brethren" as needed no further insistence during the entire duration of the war. At the same time the way was effectively prepared for that spirit of hearty cooperation which characterized the intercourse of the French and American armies when they were later united under his command.

But the people of Canada had not been over-warm in their response to the overtures of Congress. Something else must be thought of. It was then that a great discovery was made. Right there, in Congress, was a patriot leader with "Knowledge and learning extensive," who was a gentleman and a Catholic! Not only that, he was rich; the richest man in America! Would wonders never cease! And he had a cousin, also "a Gentleman of learning and Abilities," who was not only a Catholic but a priest and a Jesuit! What could be more to their hand? The people of Canada would now be set right, for these two men should be added to the Commission they were sending to Quebec to supplement the work of the army. John Adams was jubilant. He wrote:

This Gentleman (the priest) will administer Baptism to the Canadian Children and bestow Absolution upon Such as have been refused it by the Toryfied Priests in Canada. The Anathemas

of the Church so terrible to the Canadians having had a disagreeable Effect upon them.

When the French legation was set up in Philadelphia following the Alliance, a flutter of excitement went the rounds of the social world of that day. Now it was sure there would be receptions and dinners and, perhaps, an occasional discreet ball (although Congress was very strict in this regard). But as the new French Representative was a devout Catholic it turned out that there were public Church functions as well. To be invited to one class of entertainments meant to accept the others, therefore St. Mary's Catholic Church became the fashionable Church while Congress sat in Philadelphia. Occasionally some strict Presbyterian, like Dr. Benjamin Rush, declined a Church invitation because it was not "consistent with the principles of a Protestant," but such occurrences were rare. As for members of Congress, no matter with what qualms, political reasons obliged them to attend.

The patriot leaders felt so deeply the need of help that they looked for it not only to Catholics of France but to those of Spain as well. So eager were they that, following the victory of Trenton on Christmas night, 1776, they authorized their Commissioners in Europe to propose aiding Spain in the conquest of Portugal, if that would induce her to join France in an alliance with them. Small wonder then that in 1780, when Mass was said for the repose of the soul of the Spanish Resident, who had died suddenly while on a visit to General Washington at Headquarters, the Members of Congress should have gone in a body to the Catholic Church and each "held a lighted taper" during the ceremony. But oh, what scandal! And what capital the Tories made of the incident! Here was proof sure that the Congress had turned Papist! The *Royal Gazette*, published by Rivington in New York, heralded the news which was taken up by London papers and others. It told how Monsieur Luzerne had offered Holy Water to the President of Congress, who paused a considerable time but then "he too besprinkled himself," which his brethren perceiving, "they all, without hesitation followed the righteous example of their proselytised President."

But it was a truly Catholic spirit of unity and dependence on Almighty God that pervaded the country at the time of the surrender of Cornwallis at Yorktown. The history of the world has nothing more remarkable to offer than the coming together of so many and diverse elements, each essential for the brilliant success which followed, as at Yorktown in September, 1781. Had Generals Washington, Rochambeau, and de Grasse been provided with all modern equipment for the swift dissemination of news: telegraph, telephone, wireless and radio; had they possessed modern means of transportation: railroads, motor trucks, steam and electrically propelled craft, with good roads, the timeliness and order of the meeting could not have been more exact. As it was, roads were bad or

non-existent; wagons and ships were small and insufficient in number, with only horse or ox-power and wind to speed them on their way. What was lacking in material equipment was made up for by the valor and endurance of the men and the desire to distinguish themselves which pervaded all classes.

But over and above all was the sense of supernatural aid that had guided and directed them better than they knew. It was this thought that was uppermost in the mind of General Washington when he issued his famous "After Orders" the day following the surrender. In closing his address he calls upon the Army to observe "that seriousness of Deportment and gratitude of Heart" which was incumbent upon them in consideration of the "reiterated and astounding interpositions of Providence" which had been meted out to them in behalf of the American cause. Not only Washington felt it, but the men too. Henry (Light Horse Harry) Lee noted at the moment of surrender: "Universal silence was observed amidst the vast concourse, and the utmost decency prevailed, exhibiting in demeanor an awful sense of the vicissitudes of human life, mingled with commiseration for the unhappy."

Lord Cornwallis later bore ample testimony to the courtesy and generosity with which he was treated by the officers of the allied armies. Boats were furnished for taking him and his staff officers to New York and money from the French coffers was provided as much as he needed. Of the demeanor of the British General one of the aides of Count Rochambeau wrote: "His attitude evinced his nobility of soul, his magnanimity and firmness of character. He seemed to say: 'I have nothing to reproach myself with. I have done my duty and defended myself to the utmost'."

Early on the morning of October 24, Col. Tench Tilghman, "astride a dripping horse," reached Philadelphia and hurried to deliver to Congress the message with which he had been charged by General Washington telling of the surrender of the British. Congress immediately passed a resolution to go that day in procession to a near-by church and return thanks to Almighty God for "crowning the allied arms of the United States and France" with success. Two days later they issued a Proclamation in which it was recommended to the several States to set apart "the thirteenth day of December next to be religiously observed as a day of Thanksgiving and Prayer, that all the people may assemble on that day with grateful hearts to celebrate the Praises of our gracious Benefactor . . . that it may please Him to favor our united exertions for the speedy establishment of a safe, honorable and lasting peace . . ."

The Proclamation of Congress was issued October 26, 1781. One month from that day news of the victory reached Louis XVI at Versailles, having been brought on a swift sailing vessel, the *Surveillante*, dispatched by de Grasse immediately following the surrender. The King was deeply moved at the news. During the course of the war Louis XVI had never lost sight of the responsibility that rested upon him as ruling Prince and son of the Church, to see that in every act Catholic principles regard-

ing war be upheld. So now there was no feeling of triumph, no thought of rejoicing over a fallen foe, but instead a humbling sense of Divine goodness and mercy. Immediately, he had a letter sent out, calling for Te Deums of thanksgiving to be offered in all the churches in France. He wrote the same day, November 26, to General Rochambeau in America:

My chief design is to inspire the hearts of all as well as mine, with the deepest gratitude toward the Author of all prosperity and in the intention of addressing my supplication to Him for a continuance of His Divine protection, I have written to the Archbishops and Bishops of my Kingdom to cause the Te Deum to be sung in the churches of their Dioceses. . . . I desire it may be likewise sung in the town or camp where you may be . . . and that the ceremony be performed with all the public rejoicings used in similar cases. . . . (signed) LOUIS.

The most brilliant of all the Church functions held at St. Mary's Catholic Church in Philadelphia during the war was the Te Deum sung at the instigation of the Chevalier de la Luzerne on November 4, following the victory at Yorktown. He wrote his Court:

This is the day which I had chosen to have a Te Deum sung in the Catholic Chapel. Congress in a body attended as well as the Council and Assembly of Pennsylvania which had just come together. The different Departments and a great concourse of citizens were likewise present. . . .

The Abbé Bandol, a Franciscan Chaplain of the Legation, preached the sermon. Dr. James Thatcher in his "Military Journal" speaks of the event as follows:

The occasion was in this hemisphere singular and affecting; the discourse in itself is so elegant and animated in the French, so warm with those sentiments of piety and gratitude to our Divine Benefactor, in which good men of all countries accord, and so evidently dictated by the spirit of friendship and alliance . . . so important to the rights of America as must give pleasure to every serious and candid friend of our glorious cause. . . .

This present year, with Cardinal Dougherty presiding, another commemorative ceremony was arranged, at old St. Mary's for November 15, with the Rev. Richard Blackburn Washington, great grand-nephew of George Washington, as celebrant of the Mass, and a sermon by the Rev. Dr. William J. Lallou of St. Charles' Seminary, Overbrook. Georgetown University, on December 13, will also offer a Thanksgiving Mass for Yorktown's sesquicentennial, at which it is expected that Congress, the diplomatic corps and Federal officials, will be conspicuously present as they were at St. Mary's in 1781.

BROKEN THINGS

When I remember with a little catch
How broken things were nearest to my heart,
How mangy cats and crippled homely dogs
And limbless dolls and toys torn apart
I gathered in my arms and comforted,
Promising kinder days for them in store;
How yet my sleep is troubled in the night
Sorrowing for the sorrow at my door—

Full well I know God loves His broken things!
If my cold heart is torn, how must His Heart
Yearn o'er the hurt of all this writhing world,
Gather it in His arms and soothe its smart!
Ah, I, who languish here with maimed wings,
Look up and know—God loves His broken things!

VERA MARIE TRACY.

A Prodigal Comes Home

JOHN WEBSTER CURLEY

AT last the world is a pleasant place in which to live; I am content. I can "sing in the rain" or in the mud, for that matter. I can look ahead, shoulders squared against whatever, armed for other battles than my own. Self does not matter so much. Ego died hard, but he died, and was left abandoned, far behind on one of those twisting by-paths of my whilom cynical agnosticism, or ignorant cynicism; lost inextricably and irretrievably somewhere in the "labyrinthine ways of my own mind," or perhaps excised with the cerebral fungi which, I am forced to believe, were lopped off by the grace of God and a spiritual scalpel in the hands of one of his holy men.

The wound cleansed and served, the healing process was more rapid than expected. The patient, to hear him tell it, is off in a cloud of dust down that road which has neither forks nor twists nor turns, which cannot deviate any more than can a straight line in its contacts with two points.

The gravity of my sins was my salvation. I would prefer to use another word than that slung so glibly by the Aimee Semple McPhersons and Billy Sundays who peddle salvation, their brand of salvation, to moronic open minds, but none seems to fit. These sins of mine were so habitual that they finally forced notice of themselves upon a powerful but sluggish will, after disgust had spread them, regurgitated, to the view as the mental and physical man rebelled together. Had I been a lukewarm, half-hearted sinner, the double rebellion possibly would not have been so violent, and awakening and enlightenment might have been postponed, might never have been vouchsafed by the Source of All Good. But I was a sinner, a fantastic one.

My college career was interrupted abruptly by the death of an uncle. In June, 1915, at the end of my sophomore year I had to get a job, and quickly. I wangled one on the staff of a New York daily. I was nineteen.

Six months as a police reporter, another six on staff assignments, and I had fallen away from the Church and had become a sick soul. I had not drunk deep enough at the Pierian spring of my religion and my "little knowledge" was so dangerous as all but to destroy my childhood faith.

"If anyone asks me what is my religion, I tell him I'm a newspaperman."

By that I probably meant that a newspaperman was supposed to be hard-boiled, irreligious, neutral, or agnostic, or something. The city desk shot me around to different churches of a Sunday—to Temple Emmanuel, to Rabbi Wise's Free Synagogue, to the Church of the Ascension to hear the bishop-hating Percy Stickney Grant expound his theory of the Virgin Birth, to hear John Haynes Holmes spout pink radicalism for pale hearers, or Bishop Manning make solemn near-Catholic pronouncements on Anglican dogma.

Once, in eight or nine years, I was sent to cover a

Catholic ceremony, a Christmas midnight Mass at St. Patrick's Cathedral. That was easy; I could have written the story without leaving the office on the basis of the advance publicity, but good reporters are conscientious reporters and they don't work that way. I went to the Mass, arrived sometime after the Offertory, returned to the office, wrote my little piece, and went home. That was the only contact with the Church of my fathers in nine years. Once later, in Paris, I visited Notre Dame des Champs in the Boulevard de Montparnasse chiefly to show a girl companion the scene of a memorable riot I had witnessed as a boy during the conflict between Church and State in France. I recall that I barely escaped having my head broken by chair-wielding Frenchwomen, the real fighters of that martial nation when aroused.

One or two other ephemeral contacts, perhaps six, in all, in sixteen years. It was not to be expected that any one of these would prove fruitful; my will, my affectation of cynicism (that hard-boiled attitude which I thought was genuine), together with the veneer of metropolitan life and the almost total absence of the reflective or meditative attitude due to the pace at which I traveled, were not productive ground.

No danger signals had appeared on the horizon until at twenty-eight the first red signal showed on an otherwise "clear board." That was eight years ago. But even then I saw green for red, or ignored what I saw. Demons out of bottles had snared me and I had become an alcoholic—with all the concomitants. The doctrine of futility, supposedly born of the War, had become deeply imbedded. What's the use? What do I matter? Who cares? Drink up and be merry—to hell with tomorrow. There are plenty of jobs where this one came from—more than 2,000 newspapers in the United States.

Crash followed crash and job succeeded job. Each was worse than the last and the last was pretty terrible. Like Francis Thompson's rabbit in "The Hound of Heaven" I was fleeing Him down the nights and down the days and did not realize it. But an overwhelming desire was born with the death of the futility attitude; desire to conquer the curse of my own making which was sending me hellward in a handbasket I also had fashioned for myself.

The rewrite man's mind, cobwebby with lingering data on the sins of omission and commission, the conflicts of life which we call the news, was clearing up. He began to feel some hope for himself. His will strengthened. Daily tennis brought back the physical man from a fat hulk of 270 pounds to a leaner specimen at 208 (at this writing) in a little more than a year.

And the mental man? A retreat did that. A laymen's retreat at Los Altos, California, a paradise of a spot about thirty miles from San Francisco, presided over by little Father Dennis Mahoney, S.J., himself a marvelous example of the spirit he inculcates in Los Altos retreat-

ants, a bit Muldoonish and Spartan, if you like, but that same spirit helped rebuild San Francisco after the earthquake and fire of 1906: "Be a 'hard-rock' man, Jack. Don't drop until the Lord drops you and then you'll get your reward." The sight of this little man, with a wit that scintillates like a composite of Mark Twain and Will Rogers, trudging up hill and down dale at seventy-six despite successive shocks, would put spine into a jellyfish.

Laymen's retreats should be the rule rather than the exception. The Church, in my humble opinion, should add another commandment to her own laws, prescribing an annual retreat for adults of both sexes. There are numerous retreat houses throughout the United States, one certainly within the reach of every Catholic lay man and woman.

The Church has been compared to a vast hospital for sick souls. A retreat, then, is its specialty clinic, where experts diagnose, prescribe and point the prognosis as no ordinary psychiatrist can. For in psychiatry the only god is time. A retreat lasts but three days. After much consultation with psychiatrists, let me more than hint here that at some time during a retreat their "curable cases" will find meat for reflection which will clear up a mild psychopathic case in a manner wonderful to behold. In some cases psychiatry may even think it has witnessed a miracle.

To quote Theo. B. Hyslop, M.D., F.R.S.E., famous British psychiatrist and author: "Religion, instead of being a source of mental disturbance, is really the greatest asset to stability of mind and body. Faith inspires courage to overcome life's cares and perplexities."

For those who never attended college it will be a treat as well as a retreat. They will come away after three days with more knowledge than they believed their minds could encompass in such a short space. The college man or woman will find his education reviewed for him in the light of religion. Difficulties, doubts will be solved and peace will be brought to mental conflict. They will be shown the way to go Home.

But If It Be A Fossil!

FRANCIS P. LeBUFFE, S.J.

SOME scientists appear to have two methods of writing: one as scientists, the other as evolutionists. As scientists they lay down principles that are cautious, sound, and accurate, and they follow these meticulously; as evolutionists, they throw caution to the winds, write illogically, and as a consequence are apt to hurt the fair name of science.

This "dual personality" is very evident in the realm of physical anthropology, especially if it be dealing with fossils, wherein many an unguarded and unverifiable statement is made in the name of science. To the recent June issue of *Man* (No. 112, pp. 100-103) Miss M. L. Tildesley, Royal College of Surgeons' Museum (London), contributes an article "Bones and the Excavator." Therein, scholar that she is, she advances certain criteria which are well worth noting. She is giving a bit of advice to archeologists, or even the ordinary layman, who may chance on

human remains, so that they may know how best to preserve them for the anthropologist to study. Her instructions are splendid, but it is her admission of the need of *much* material that is of interest as telling heavily against the evidence for evolution from human "missing links." She says (*italics inserted throughout*):

The uniformity that often exists in series of human artefacts is *never found in the physical proportions of a group of individuals*, however "pure" their race. Physical anthropology, therefore, requires not single specimens but series—as long series as possible—in order to establish the average characteristics and the amount of variability in the population it studies. *Single specimens are of value only as the help to build up a series.* (p. 102.)

And now to give some idea of the numbers that are required: *not less than fifty to a hundred specimens of one kind* (e.g., crania of the same sex, neither immature nor senile) are necessary to provide the material for a study of the group they represent; and if the numbers run up to several hundreds or a thousand so much the better! . . . The larger the sample obtained for study, the more likely it is to be truly representative, and to give the desired information correctly. The probable errors of the results obtained from it decrease in proportion to the square root of the number in the sample. Thus the information obtained from 100 is likely to be twice as reliable as that from 25; and if you can raise the number to 400 you again double the reliability. *When the series is about 100 the anthropometrist feels he is on fairly sure grounds* if his specimens have not been picked out in any way, but are likely to be quite "an average lot"; though, of course, he is still happier in founding his conclusions on 400. (pp. 102-3.)

To sum up, therefore: the archeologist is respectfully informed that human bones are of scientific value, and "single spies" less so than—I will not say "battalions," but at any rate companies. . . . The non-archeologist is informed that the scientific value of human bones depends upon the completeness of the evidence for race and period—especially for period. (p. 103.)

All of this reads true to strict science, and exhibits exemplary caution. Just two years before in the June, 1929, issue of *Man* (No. 77,) Sir Arthur Keith wrote as a scientist in his "Report on Human Remains" from the Rathlin Island cist graves:

Six individuals are represented—in only one case was a skeleton approximately complete . . . only fragments were found in the other five . . . What can be said concerning the racial nature of these people? Except in this case of No. V, a woman, we have only fragments to assist us, and they are not enough.

Again, just two years prior (1927), in the superb volume "Ur Excavations, Vol. I: Al 'Ubaid" by Hall and Woolley, chapter X, entitled "Report on the Human Remains," is contributed by Sir Arthur; after noting the measurements of six skulls from Al 'Ubaid he says:

One would not attach much importance to measurements made on so small a sample were it not that the male skulls from Ur, only three in number . . . give even a higher mean. (p. 220.)

One must not attach too much significance to a mean based on three specimens . . . (p. 221.)

In spite of the small size of these random samples and the liability of error of any inference drawn from them . . . (p. 221.)

And once more, two years prior again, he wrote in his new and enlarged, two-volume edition of "The Antiquity of Man" (Vol. II, p. 441) touching on Dubois' judgment that the Wadjak (Java) skull I is that of a woman:

This is not an easy matter to decide, because the degree of sex differentiation varies from race to race and from individual to individual within the same race.

In all these statements, the scientist speaks—accurately

and cautiously. But let Sir Arthur and his fellows write as evolutionists and then even a single tooth can be instantly evolved into *Hesperopithecus Haroldcookii*, and eoliths (flaked flints) can bring back into life their *may-be* makers; and even a mere picture—and nothing more at all—can make some lesser fellows materialize *Ameranthropoides Loysi*.

In the light of the statements of Miss Tildesley and Sir Arthur, tabulation of the better known missing links is given:

JAVA MAN (*Pithecanthropus erectus*):

1 skull pan, a few teeth, 1 thigh bone.

PILTDOWN MAN (*Eoanthropus Dawsonii*):

1 fragmented skull, 2 teeth, a piece of nose bone, a piece of lower right jaw.

HEIDELBERG MAN (*Palaeanthropus*):

1 lower jaw.

PEKING MAN (*Sinanthropus Pekinensis*):

1 uncrushed skull, 1 fragmented skull, fragments of other skulls, many teeth.

Besides these more frequently featured missing links, we have: from Africa: the Fish Hoek Man, the Cape Flats Man, the Springbok Man, and the rather familiar Rhodesian Man; from Palestine, the Galilee skull; from Java: the Wadjak skulls I and II; from Australia, the Cohuna skull, and now (beautifully reproduced in the *Illustrated London News*, September 5, 1931, p. 350) the Jervois skull, variously described as "the most primitive complete human skull ever discovered and older than the Peking skull" (Sir Colin Mackenzie), but by Dr. F. Wood-Jones as well within the limits of normal modern Australian aborigines. (This is sampling from prehistory, and is not intended to be complete.)

Just a bundle of bones, the whole of them totaling less than the 100 Miss Tildesley would want from any one race in order to be "on fairly sure grounds." But worse still, each fossil is either the only one, or one of a very, very few fossils, belonging to the "missing-link" race, so that, for each series we have, not 400, not 100, not 25, but a scant few or even only one member, and that, too, frequently in fragmentary form.

Is it that "fossilization" negatives "the liability of error"? Is it prehistoric age alone that makes even one fragmented skull or one lone tooth truly and adequately representative of "the uniformity . . . in the physical proportions" of a race? Just because a skull comes from the Trinil river bed does that lend added insight to Prof. Scott Elliot (*Prehistoric Man and His Story*, Ch. III, p. 45) to discover an indubitable feminine estate? If a "single spy" be of yesterday, he is judged scientifically near-zero in worth; but be he of a million (?) yesterdays, from his lone, bashed-in skull it is inferred that his wife and his children and all their clansmen and clanswomen had the *same* receding forehead, the *same* beetling eye ridges, the *same* protruding jaw, the *same* brain capacity, the *same* sloping thigh bone.

Their own solidly based scientific principles, so clearly enunciated by themselves, should render scientists better poised when they write as evolutionists.

Sociology

The Beginnings of Crime

CHARLES PHILLIPS

THE note of tragedy, real tragedy, is sometimes struck in the news published in the daily press. In the welter of reports of political activity, international intrigue, commercial progress, financial crises, scandal, crime, and gossip, which appears in the columns of our newspapers, the deep chord of the elemental and tragic sounds sometimes with a profound vibration.

Reading a newspaper is, with many of us, like looking at our watches to see what time it is. Often, though we have indeed found out the hour and the minute, we cannot tell the next minute what the time of day is. So with our reading of the daily news. Quiz some friend of yours, or quiz yourself, some day, after you have put the paper down, and see just what and how much you know. Ordinarily you won't know much. But occasionally that vibrating note of the elemental, the tragic, will strike clear and sure out of the jumbled clamor of the news columns; there will be one little item of news that you will remember—that you can't forget.

I read just such an item in the morning paper the other day. The title alone struck the note of tragedy: "Aged Couple Say Farewell to Boy of Hope." That heading would arrest the eye of almost anyone. The story under it held and gripped me. It was the story of a funeral, the funeral of a criminal who had been shot and killed a few days before while attempting a hold-up.

The story took us back to a dramatic incident of thirty years ago, the burning of a Chicago orphanage. Several children perished in that fire; but one little waif, escaped from the flames, and found whimpering behind the fire lines, was picked up by an ambulance driver and taken home. Eventually he was adopted by the driver and his wife.

The boy was one of twins; his brother had died in the fire from which he escaped. The parents of these twins, denizens of the tenderloin, had abandoned them. Home, and the care and love of parents, had been denied them; and then had come this tragic break of fire and death in their young lives. Yet the break seemed to be mended. The little fellow was cherished by his adopted parents as if he were their own.

It was that little fellow who, grown to manhood, was buried as a criminal; who would have been laid away in the Potters' Field if his aged parents-by-adoption had not come to the rescue, clothed decently his bullet-pierced and rag-clad body, and placed him in a flowery grave. It was the same boy that they had rescued once before from the streets. That boy, at ten years of age, had already nearly broken their hearts. At fifteen he was in a reformatory. Before manhood, he was a jail bird. The rest of his short life he was a fugitive from justice, a bandit, a major criminal.

One is not only held by such a story. One is forced to ask serious questions, questions which lead one into depths of bewildered puzzling over the whole problem of man in

his social aspect. What was the matter with that boy?

The parents who adopted him were not rich. He was, presumably, neither pampered nor spoiled. Yet at ten years of age he was a thorn in their hearts. Had they failed in doing their part? Or were they contending with forces beyond their control?

Here is the age-old problem of heredity and environment brought home to us in a living example. It is a problem that has engaged the thought of man since time began—since Cain and Abel were the sons of the same father and mother. Sociologists have written tomes about it; novelists and dramatists have treated it more than once with the old melodramatic device of the "changed" infants. Wasn't that the theme of Mark Twain's "Pudd'n-head Wilson"? Has anyone really solved the problem?

Given the child of the actual parenthood of this boy, with father and mother living the life of the underworld, what becomes of him if they raise him in their own criminal environment? Will he be like them, or will he rise above his environment and grow into decent manhood?

But the parents of this child abandon him. We do not know why. We do not know whether they abandoned him through selfish heartlessness, or through the heroic act of a mother who parts with her children to save them from their father and herself, or through the like act of a father who takes them from a dissolute mother. We don't know. We know only that the child is abandoned. Then circumstances give that child, in his very youngest years, good parents, a good home. Now, how will he turn out?

He turns out a criminal. He is already on the way to a criminal's end at the age of ten.

Is it heredity? Are certain people born criminals?

But why do the sons of dissolute parents, removed to a proper environment, develop often, as they do, into upright men? And why sometimes do they not?

A metropolitan editor, commenting on the case of a notorious criminal who died after having spent fifty-three years in prison, recited the facts that "at thirteen he was sent to a reform school for torturing little children; later he murdered a boy of ten." The editorial in which this case was discussed was entitled "He was Born a Criminal." "He did not want to be a murderer," the editor declared. "He was born one."

But no man is born a murderer, whatever his criminal potentialities may be. The man in this case was probably born a lunatic. But if he was a lunatic he was not a criminal; he was an irresponsible agent. No sane boy of thirteen years of age tortures little children. But sane boys of just that age do sometimes commit evil and disastrous acts, as witness a recent case in Ohio where two or three boys, boys of good family, not yet in their teens, caused the wreck of a passenger train, killing one and injuring several. They put a spike on the rail "to see what would happen." Environment did that, the environment of sensational stories and moving pictures. Keep up such influences in the lives of boys; let them run with bad companions; give them no instructions in the commandments of God, no discipline of character building, and they may indeed become criminals, regardless of heredity. Yet, on

the other hand, here is this boy of perhaps degenerate parentage who is taken into a virtuous home at an early age, and who, despite every advantage of good environment, at ten is already on the road to ruin, and at fifteen is in the reformatory.

What is the answer? In both of these cases there seems to have been a flaw somewhere in the nature of the boys, a hereditary flaw which no environment could mend, a taint, a touch of weakness that showed itself in moral turpitude. Was it insanity? How did that insanity come? Did it come originally out of crime? When and how did this record of crime begin? However it came, whosoever was responsible, the flaw was there, call it insanity or what you will. And some one was responsible. That is the point of the whole story—responsibility.

News items like this start a long long train of thought. In the end, that train of thought brings us, willy nilly, face up to the problem of moral responsibility. The sin of today may produce the criminal of ten generations hence. Sooner or later the flaw will show. Somewhere, in this life or the other, the responsible party must answer for it.

Education

Why Stop Learning?

M. E. DUPAUL, M.A.

SUBMERGED in our subconscious minds has long reposed the ancient dictum that "We are never too old to learn." Heartening as this counsel seemed to be, more willing have we been to accept the fallacious statement that "you can't teach an old dog new tricks."

Uppermost in the minds of most of us, this mistaken conception has persisted. It would almost seem to appear that deterioration of one's mental process began at about twenty-five and by that dreaded age of forty, complete ossification was the result.

But a change has come about. Old ideas as to certain proprieties no longer hold. Experimental research has done good work. The oldsters can learn as well as the youngsters, and even better. A well-known leader in psychological research, Prof. Edward L. Thorndike, of Teachers College, Columbia University, in his enlightening book, "Adult Education," has brought joyful and unexpected promise to those of mature age. In the experiment reported by Thorndike, over 465 school superintendents, principals, and teachers who were candidates for the Master's degree were divided into three age groups; 20-29, 30-39, 40-49. Incredible as it sounds, the oldest group returned the best rating.

Continuing the study and descending in the scale from the intelligentsia to a less fortunate group, 307 men in Sing Sing Prison who had never gone higher than the seventh grade, were examined. They ranged from seventeen to fifty-four years of age. Although the majority had been out of school many years, their progress in the ordinary school subjects was slower only by about twenty per cent than that of average school children, even though the school pupils had a day four times as

long. Dr. Thorndike points out that there is a probable decrease of learning ability past twenty-five of one per cent until the forty-fifth year. Even so, the middle aged have much to be thankful for. Not only has our physical span of life been prolonged, increasing the number of old people, but now we learn that our mental ability survives longer than we had anticipated.

Professor Thorndike's conclusions are clear and definite. "The ability of adults to learn is very close to that of persons from seventeen to nineteen years of age." He also brings out the interesting fact that the best time to learn a thing is just before we need to use it, and this would seem to indicate that provision should be made for people to attend school at various periods of life. Renewed hope is offered by another part of the research—that of the achievement of 381 great men of history.

In discussing them Professor Thorndike appropriately refers to the "masterpiece age" as 47.5. Continuing farther, people past forty can and do learn. Contrary to the generally accepted theory, those of mature age change their opinions and are flexible in their tastes, for intelligent persons are teachable and adaptable, even though they tread the downward path proscribed by the biblical limit. Every day cannot of course be a joyous enterprise, but education furnishes a fuller share of satisfaction through interest. Interest and mental contentment lead to happiness. Thus adult education should appeal to all.

For the most part, advancement in one's position is the goal. But of more importance is a desire for information and culture, a better understanding of life, more social stability, a better appreciation of the great masterpieces of art, literature, poetry, and the finer things of life. Then again, through education one is less dependent on the material possessions, relying more on one's own's resources instead of on artificial means for enjoyment and pleasure.

Changing civilization makes new and far-reaching demands on education, not only in vocational fields but in science, culture, health and social welfare. The more complex the problems of the nation become, the greater is the need for more enlightenment. Then, too, in older and more homogeneous populations, traditions, native customs, language, history, art, and folk lore were preserved. All these are forms of education, even if not learned in an academic manner. But in our heterogeneous massing of peoples this form of education is lacking. We must resort to more formal methods. In this country education was made free. To clinch it more strongly, it was made compulsory. But education in the past has been for the young, and in the minds of many there still lingers the idea of the permanence of early education. An attempt was made in the past to fortify the child with facts enough to last for life. The schools of the future including students in the middle of life will be inseparable from kindergarten to college. They will be linked, as it becomes more generally recognized that education is a continuing process.

Education will help to keep the oldsters active and alert. Parents will be better able to follow the academic

discussions of their children. A group of new theories in the sciences, especially physics and chemistry, has made necessary many changes in subject matter and methods of teaching. Many courses that were unheard of twenty years ago have been added to the curriculum, and the wise parent is willing to continue study in order to help children solve their problems. Fewer cases of maladjustment between school and home would result if parents were more familiar with the work of the modern school. The soil has been prepared for more and better education, and should be shared by all.

While the field of adult education is of rather recent growth, it has developed rapidly. Various efforts throughout the country show that interest has been aroused, and one of the outstanding movements for the promotion of adult education is the American Association for Adult Education. Organized five years ago, it now cooperates with 500 organizations, dealing with various forms of adult education, both in the United States and abroad. It has no formal program of instruction, and itself employs no teachers. The programs show its diversified interest in every phase of adult education—industry, child-study groups, college, parental education, adult education, alumni education, adult education in prisons, religion and adult education, university extension, art museum, libraries, open forums, settlements, correspondence methods, adult education and employment, the radio, and the theater. Recently in New York City the annual meeting was held. Outstanding speakers representing these various fields gave added interest to these gatherings; one of these being Dr. Nicholas Murray Butler who declared that "the school has a large part to play, but it is only one instrument. The word education implies adaptation between a human being and his environment, and such education should continue throughout old age."

Speaking in the section devoted to a discussion of Religion and Adult Education, the Rev. George Johnson, Ph.D., Director of the Educational Department of the National Catholic Welfare Council, spoke of the part that various Catholic organizations were contributing in the field of adult education.

Relative to the adult-educational movement, literacy is only one aspect of adult education. Illiteracy does not always imply ignorance. Lack of reading and writing ability does not necessarily result in mental paralysis. It does seem a pity that immigrants learning enough of the rudiments of education to be naturalized, have to cut short this elementary education as soon as they become citizens. Many have been eager to go on, but but in most cases no provision was made to continue learning.

Correspondence courses are now reaching some two million people, many more than in colleges, universities and professional schools. Public libraries supply a great need, but only one-half of our population have libraries near enough to be of use. In rural sections, more than eighty per cent of the population are without local libraries.

Other forms of adult education will be reviewed in a succeeding paper.

With Scrip and Staff

HAVE we forgotten the power of prayer, especially of collective prayer, addressed to God our Father through His Son offered for us as a Victim on the altar, and addressed to the Son Himself there present in the Most Holy Sacrament? In Germany, crowds of Catholic men have for the past year or so been storming Heaven for aid. Is the "miraculous" triumph of Chancellor Brüning, in holding the Government together and inspiring universal confidence, one of the fruits of these prayers?

Times of crisis should call forth not simply expressions of private piety; they demand drives of prayer just as they demand material almsgiving. "The depression is no time for parish missions," remarked a good Pastor recently to the Pilgrim. I find it difficult to agree with him. Even if modifications may have to be made in the mission program because of the conditions, this is certainly the time to gather men around the Saviour's throne, and ask help not only for themselves, but for all those in power.

Bishop Boyle, of Pittsburgh, asked the Holy Name men of his diocese to spend the Feast of Christ the King, October 25 of this year, in prayer before the Blessed Sacrament exposed. Wrote the Bishop:

The reverence and worship of the Divine personality of Christ, the effort to bring into the world of human affairs the ordinances which He has left us, and to supplant the spirit of greed with the spirit of brotherly affection and of consideration for the common weal, will be a healing balm for the hurts from which we suffer and a testimony to our Faith in His Divinity.

The response was amazing. Some 5,000 people visited or received the Blessed Sacrament on that day. Some 400 altars held the Holy Eucharist aloft for adoration. A surprising number of Protestants visited the churches. Processions, of "men only," were held in almost every church of the Diocese at the evening service. Priests remained in the church *all day*, where there was a pastor with one or more assistants. Men in groups of fifties and hundreds assembled nearest the altar, and took charge of the prayers under the guidance of the priest. Wrote an observer:

This is the picture I saw in my own parish church. Seven hundred men standing erect before the Blessed Sacrament just before Benediction; hands extended (as does the priest when singing the Pater Noster at High Mass); eyes focused on the Master and reciting aloud the only prayer He ever taught.

Can this be extended, so that we may have "America on its knees before the Blessed Sacrament"? Besides the services of direct adoration of the Holy Eucharist, may this not be the time, the "hour of God," to rouse our millions of Catholics to a vastly more general active participation in the Holy Mass itself?

ONE good friend, to whom I recounted the above, uttered the wish: "Would that such devotion could be depicted on the screen; as were for instance, our Eucharistic Congresses!" The remark raised a question. How far is good accomplished by the filming of sacred scenes?

To be more specific, by filming objects of reverence, particularly the supreme Object of Catholic devotion; and by filming acts of reverence? On the thoughtful Catholic the effect is, to say the least, disturbing, when representation of the Blessed Sacrament actually appears upon the screen. *Schönere Zukunft*, for September 20 and October 3 of this year, carries some of the discussion which has been going on in Germany anent this subject. Apart from the question involved of such a representation itself, there is also the unpleasant connotation that the photographer, as a detached individual, is working at the very moment when all present are absorbed in adoration. It is not his fault, of course; the responsibility for it comes back upon public opinion.

And acts of reverence are not necessarily edifying when screened. Even if they are not speeded up, as occurred so alarmingly in the Chicago Congress pictures, they can convey to uninstructed or hostile-minded eyes an impression quite the opposite of what was intended. Genuflections, the taking of holy water, the sign of the cross, and other ceremonies or sacramentals can produce an entirely different impression when seen in their natural surroundings, so to speak, than when featured upon the screen to a group of theatergoers. In the theater people are spectators, and nothing more, even when they are devout believers; all the more when indecent. But it is not so easy to remain a completely detached spectator when in contact with actual worship. To see a living child, for instance, sunk in prayer is utterly unlike seeing attitudes of prayer thrown upon the screen.

THERE is, however, a deeper question involved than of mere impressions. Both radio and film, when applied to religious worship, tend to intensify a condition from which we have already been suffering too long. Not long ago I heard a certain Bishop quoted as estimating that not more than one-third of the men in his diocese went to Mass on Sunday. And he considered the estimate optimistic. But a basic reason why so many fail to understand, appreciate, and hence to attend Mass is the ingrained habit of regarding the Holy Sacrifice as a spectacle to be witnessed, not as an act in which to participate.

Much instruction and no small degree of training is needed to overcome this mistaken idea, and to secure the active participation intended by the Church and urged by our present Pontiff. But if the worship of the Church, liturgical or extra-liturgical, is also embalmed for our people on the screen or in the loudspeaker, the goal of active participation is further removed. I refer to religious or artistic programs, not to catechetical devices.

Hence the impossibility of fitting Catholic ideas, for instance, into such a notion as the "Church of the Air." A Protestant church can be "on the air," since Protestant services are in, on, and of the air. They consist, for the great part, of the communication of religious ideas, through the medium of air-carried sound, from the preacher to the congregation; and of those pleasing vibrations of the air that we called music. Putting the Rev. Dr. Lectern's evensong program on the broadcasting

circuit is merely a transference to a larger wave-scope. Nothing intrinsic is altered. But to expect the Catholic to worship over the radio is about as real, to use a humble comparison, as eating your daily meals from a painted picture, or bathing in a radio-described sea.

The film and the radio remain for us, when devoted to religion, a marvelous means of instruction; they can be little more. Cranky Georges Duhamel, the French critic of everything American, sometimes, as is the way even with cranks, speaks to the point. He dislikes the idea of admitting the phonograph into Catholic churches, from the possibilities it suggests. He foresees the phonograph reciting prayers, preaching the Sunday Gospel, even hearing confessions! The last mentioned is fantastic; but the first are not so remote. In two churches that I have visited I have heard the Mass music rendered on the phonograph, a practice just forbidden by the Holy See.

We hear all kinds of prayers and devotions coming over the radio. The point is not so much whether this or that development is apt to take place; but whether, since we have already drifted so far from the active to the passive, outwardly at least, in our worship, we shall allow ourselves to drift still farther on, with the inevitable discrediting of Catholic piety in the end.

Again I assert, with the example of Pittsburgh before us, that the present crisis, which has brought men to a sense of economic reality, should bring men to more real worship.

TWO things cannot be filmed: the supernatural motives, that make men do saintly deeds; the course of years, that build the deeds into imperishable lives. No display, but only meditation can reveal what is meant by a life like that of the late Msgr. James J. Bloomer, who died on November 10 at the age of ninety years, after sixty-three years spent in the priesthood, and sixty-one as pastor of one parish, that of St. Patrick's Church, Elmira, N. Y. Msgr. Bloomer was the "Nestor of the clergy of the United States," to use the words applied to him by Bishop O'Hern, of Rochester. He was a cousin of Bishop Bernard J. McQuade, the first Bishop of Rochester; and was always the "ideal parish priest, who always labored for the spiritual, the moral, and the temporal welfare of a large congregation, and his life and deeds in Elmira radiated far beyond the confines of the community." His studies were made at St. Bonaventure's College, at Allegany.

From the past there remained, in January of this year, but five members of Msgr. Bloomer's original congregation, of whom three were over ninety years of age. At his death but one remained, Mrs. Bridget Danaher, aged eighty-three. For the future he left behind him, "a church building, conceived and erected on admirable architectural lines; a school well attended; church services subscribed to by increasing attendance by the largest congregation in the city, and a loyal and devoted adherence to the teachings of the faith announced with consistency and kindness through sixty-one years."

THE PILGRIM.

Literature

Speckled Books

FRANCIS TALBOT, S.J.

LET Mr. Bruce Marshall beware, beware. He wrote several humorous, light books of fiction, and then he wrote a serious, humorous book of fiction and fact called "Father Malachy's Miracle." The story was published in this country during the past summer, shortly after it appeared in England and Scotland. Mr. Marshall is a native of Scotland, made famous by so many wits. He differs from his countrymen in that he is a humorist and not the victim of humorists. His book caused controversy in Scotland because it gave Glasgow a chance to laugh at Edinburgh and because Edinburgh deplored an Edinburgher who would laugh at his townfolk. But the Scots who were Catholics raised no controversy over the book as a Catholic book, to the best of my knowledge. Nor did the English Catholics descend to controversy; a letter from London tells me that the book "has been extremely well received both by Catholics and non-Catholics." As for Ireland, despite diligent inquiry, I have discovered no writer who felt himself justified in denouncing the book to the Censorship Board, or in doing much more than laugh heartily at the caricatures.

Nevertheless, Mr. Marshall must be on his guard. The *Wanderer*, of St. Paul, Minn., has an idea. "We have an idea," announces the *Wanderer*, "that 'Father Malachy's Miracle' will find a place on the Roman Index of Forbidden Books ere long." And then, where will Bruce Marshall find himself? The *Wanderer* precedes its "idea" with the assertion: "It is unbelievable that Catholic papers should be found to recommend such an objectionable book." The *Wanderer*, it must be said in justice, took its wrath from the *Catholic Citizen*, of Milwaukee, Wis., which published a review ending: "The language used throughout this novel . . . is offensive enough to call down the indictment of any ecclesiastical court. Such writings may be appreciated in your own Scotland or France, Mr. Marshall, but they are not appreciated on this side of the Atlantic." Hence, Mr. Marshall would be wise to remain isolated, with an ocean separating him from the United States, and with the whole of France and part of Italy cutting him off from the Vatican where the *Index Librorum Prohibitorum* is prepared.

He should stay away even from the vicinity of Boston. A lady writes from there to the Editor: "The book 'Father Malachy's Miracle' may well be called a wolf in sheep's clothing. . . . Any Catholic is justified in asking to have this ribald book, with the deceptive title, removed from any public library shelf." After signing her name and adding her address, the lady weakened in her militarism. She asked a question, by way of a postscript, that sent me into a dark corner to meditate. She asked: "Why has this book met with the approval of the clergy and the disapproval of the laymen?" The fact is nearly true; many clergymen have laughed heartily and laughed with a wry smile over the book, but many of the laity

scowled and frowned at it. The answer, of course, is easy.

In its review, *AMERICA* was rather severe than lenient towards "Father Malachy's Miracle." The book, like a mischievous imp of a boy, needed a few pats of the solid side of a hairbrush. It was my privilege to laugh merrily over the galley proofs, some three months before publication. I thought this a remarkable book, but suggested some thirty or forty changes or deletions, mostly of words and lines. From a London correspondent, I received a "who's-who" sketch of Mr. Marshall; also the enlightening information that "Mr. Marshall is a Scotch convert of thirty-four. He lost a leg in the War and is a chartered accountant in Paris." A further letter states: "He struck me as an intelligent and very keen Catholic with not much fear, or indeed any respect, for possible non-Catholic misinterpretations of what he writes. In fact, his only immediate danger is in trusting too much to minds being candid and to people having a sense of humor." From these notations I understood why Mr. Marshall refused to improve his book by omitting the objectionable, and at the same time, if I must say it, laugh-provoking parts that I counseled should be changed.

As a result, "Father Malachy's Miracle" is an example of what I mean by "speckled books." Sigrid Undset's latest novel, "The Wild Orchid" is another. Compton Mackenzie, since his conversion a decade and a half ago, has been in the habit of writing such books. William T. Scanlon, in his prize story of the War, "God Have Mercy on Us," did the same. Other notable authors are not mentioned because they have already been the subject of controversy in these pages.

In all of these books, there is much to recommend. Probably ninety to ninety-eight per cent of the contents of the books could be praised honestly and even rapturously. But there are specks and spots that mar the books and that prevent Catholic reviewers from being wholly and unreservedly enthusiastic and that make the Catholic director or guide hesitant about recommending the books. The authors, in many cases, are well aware before publication that objections may be registered, and quite rightly, against certain passages in their books. But the authors, for reasons that appear to them good and on principles that they judge to be sound, refuse to change the ten or two per cent of their book to which exception will be taken. They claim the legitimate freedom of the artist and they claim a Catholic sense as correct as their critics.

Some readers and reviewers will uphold the authors in such passages; but some of the more conservative will condemn not only the controverted passages but, along with them, the entire book. The dispute among the readers may be likened to that of the guests at a dinner table. The hostess, whose parallel is the author, serves a fragrant, burnished apple pie. When the pie is opened, the guests find black specks amid the apple-slices. In the impolite sequence of events, some guests affirm these specks are not to be noticed; but others declare firmly that they are flies. They may not be flies; but the pie is not a success; neither is the hostess.

"Father Malachy's Miracle" is, at times, downright irreverent in the manner in which it discusses some of the clergy and some of the sacred things of the Church, though it does it with a smile. It draws, in the broad strokes of a caricature, two Irish curates, two Scotch canons, his Lordship, the Bishop of Midlothian, and his Eminence the Cardinal. It indulges in adjectives and comparisons that shock the delicately sensitive Catholic, and in situations that, in real life, might be called compromising.

Apart from these, "Father Malachy's Miracle" is a book of significance and a strong argument for Catholic belief. Strip from it its flippancies and its robust jesting; it is a powerful refutation of our contemporary loose thinking, an ironic blast against modern disbelief, a clear presentation of the Catholic doctrine on that much-disputed problem of miracles, and, in many paragraphs, as inspired an appreciation of Catholicism as can be found in the mystical writers.

There is a deeper hue to the spots in "The Wild Orchid" of Sigrid Undset. Unlike her last seven world-famous novels on medieval Norway, "The Wild Orchid" has a present-day setting and theme. It deals, as the publicity-paragraph states, with an earthly love, and is to be followed with another volume on a supernatural love. That direction is clearly pointed in the closing pages of this first volume.

This book destroys devastatingly the assumptions and the incoherencies and the superciliousness of the champions of our modern free thinkers and free livers. It probes deeply into the weaknesses and the futilities of Protestantism in Norway, a brave thing for one woman to do, since Evangelical Lutheranism is the State-endowed religion, and the Catholics number not more than three thousand out of a population of nearly three million. More than that, this book presents, dogmatically and emotionally, a magnificent gospel of Catholicism. It describes a Catholic family that is irresistibly appealing in its simplicity and goodness and faith. It introduces a young priest and a young convert, later to become a nun, who portray the intellectual element among the Catholic believers. It unfolds, artistically and soundly, the beliefs of Catholics about God, about the authority of the Church, about marriage and divorce and chastity, about the Bible, about the Blessed Sacrament, and about so many other doctrines. These passages are easily among the finest bits of apologetics, done in the modern manner, that I have read in many books.

And yet, there will be not a few who will condemn the book, and there will be many who will hesitate about recommending it to all readers indiscriminately. For there are passages in it that are spots upon its sheen and developments in its theme that are not at all agreeable. Mrs. Undset, apparently, does not agree with those Catholic critics who demand the utmost reticence on matters of sex and passion. I do not imply that she throws aside the accepted proprieties and the normal conventions, or that her writing is diseased, as in so many current novels, or that she indulges in evil for the sake of evil. Far from it. For her, evil is always evil and sin is a de-

ordination that must be condemned. Nevertheless, there are a few scattered spots in her work that make the conscientious reviewer or reader add a reservation to his praise. Most of these passages are not necessary for the continuity of the plot, nor for its integration, nor for the exposition of character, nor for the general interest. They are scarlet patches, or, perhaps, doubtful flies in the pie.

These are troublesome books to evaluate justly and honestly. One is eager to publicize and recommend them, for the undoubted good that is in them. One is profoundly stirred by the argument and the appeal and the beauty of them. One knows that the author is deeply sincere and is as zealous for the advancement of the Church as any priest blessed with a Divine vocation. One has correct information that the author is a fervent, practical Catholic.

And yet, one halts. The book has spots on it. The spots may be defended in a controversy. The spots may even be justified. One may disregard the spots and see only the overwhelming good in the book. Another may concentrate on the spots and refuse to consider the rest. One may believe that the Catholic reading public is intelligent enough and morally strong enough to read such books unharmed. Another is convinced that his fellow-Catholics must be shielded from temptation. The problem, of course, goes back to the author. It is not a problem of censorship or of ecclesiastical supervision. It is solely that of good taste and prudent judgment.

REVIEWS

The Problem of the Twentieth Century. By DAVID DAVIES. New York: G. P. Putnam's Sons. \$5.00.

In the twentieth century, as seen by David Davies, "the imperative necessity confronting mankind is not the passing of new laws, but the codification of existing practice; not the creation of a legislative assembly, but the expansion of judicial and arbitral courts; not the balancing of national interest, but the administration of justice; not disarmament, but the control of force by an international authority; not the establishment of a super-State, but the creation of a federal executive which can make the writ run." International peace is impossible, peace pacts are ineffective, unless an international police force is set up. A quota system based on a proposal by which the different Governments would surrender to the "federal" force all new and improved inventions, and keep only the obsolete types for their home use, is the author's scheme. He argues with eloquence and logic for his thesis, and examines contrary hypotheses minutely. A strong case can be made out for the international police force as part of the ideal solution; just as the quota system of controlling the drug traffic would be ideal. But with all his wealth of illustration and confirmation from contemporary and past history he does not fully consider the inherent difficulties of his plan, still less does he do justice to the power of the Divine, the sanction of Christian ethics as a basis of international relations. "An international sanction," he states, "will hasten the advent of the new morality, but . . . the latter is not necessarily the precursor of disarmament." But this is just the question: what species of morality will control this super-executive? Chaotic and pregnant with war threats as is national individualism in armaments, the nations prefer the faint hope that they can somehow keep check on one another to the certainty of a new entity that will be subject to an unknown power. The author's occasional Masonic turns of phrase, as "Fate's 'Grand Design,'" and the "great Architect," rouse forebodings as to what this control might mean. There is little if any concept of the true international community. "It is beside the point," he

believes, "to refer to some remote period in the fifteenth and sixteenth centuries, when the King's writ was effective without the aid of a strong centralized force." With all these patent defects, Mr. Davies' work is a scholarly and painstaking analysis of the mechanics of disarmament, and a useful contribution to its history.

J. L. F.

An Economic History of United States. By EDWARD F. HUMPHREY. New York: The Century Company. \$3.75.

One great change which has occurred in recent years in the teaching of history has been the increasing emphasis on the economic factor. The result has been the demand for a history of the United States that would not only supply the statistical data which would make generalizations seem more real, but one which would also stress the great movements in our economic life, to the end that present day conditions might be understood. Professor Humphrey's work satisfies this long felt want. The book traces the industrial development of the United States from its European background to the present. More than half of the book is devoted to the period since 1860. American economic history is divided into five periods: (1) 1492-1819; America in the Old World system, the Agricultural Era; (2) 1819-1860; America's Modification of the Agricultural Era; (3) 1860-1900; Origins of Big Business—Industrialism; (4) 1900-1914; World Markets and the "Super-trust"—Commercialism; (5) 1914-1931; International Domination. It is the reviewer's opinion that this book will prove valuable not only to students of history, but also to the general reader. It contains thousands of facts and supplies maps, charts, illustrations, and bibliographies. The style is clear, lively, and interesting. The book is scholarly and authoritative. Those who have had the good fortune to know Professor Humphrey as a teacher will not be disappointed in learning that the book is imbued with the spirit of his dynamic teaching personality.

E. B. R.

Northcliffe: An Intimate Biography. By HAMILTON FYFE. New York: The Macmillan Company. \$4.00.

Mr. Fyfe's vivid biography keeps the golden mean between blind eulogy and that "debunking" style which is so much in vogue at present. Northcliffe's faults are not concealed; but his forceful personality and innate kindliness of soul are also emphasized. Northcliffe's principles and methods both merit a deal of criticism, yet he emerges from frank scrutiny an interesting, and in a sense, an attractive figure. Indeed, he shared a tithe of the genius of Napoleon, whom he resembled somewhat in physical appearance. "His was not the prudent mediocrity that shuns the chance of failure." He created the "new journalism" in England, a journalism appealing to the "masses" rather than the "classes." Popular journalism is no school for training in lofty idealism. Northcliffe's war propaganda was frankly unhampered by scruples, and his methods really based on "the end justifies the means." Yet many traits in his character arouse admiration. He despised the "gutter press," loathed pornographic appeal, and kept his papers clean. *O si sic omnes!* Many of his remarks are pungent and true. His original contempt for the "politicians" was deepened by experience. He was no snob, and had a real sympathy with the toiling masses. Though not religious in temperament, he showed profound respect for Christianity as a social force. Despite his faults and limitations, Northcliffe had some share in that "Divine spark of genius" which seems so rare in this era of mediocrity. His observations on the United States are acute, and at times provoking. He saw in our "uniformity" and "mass psychology" a real menace to the cultural development of the nation, but had the candor to admire much that he saw here. He was not a typical traveling Britisher, *Deo gratias!*

L. K. P.

Germany and the Diplomatic Revolution. By O. JAMES HALE. Philadelphia: The University of Pennsylvania Press. \$2.50.

The transformation in the relations of European powers during the period 1898 to 1906, the author thinks, justifies him in describing it as a Diplomatic Revolution. Though perhaps too vague a description it will pass as a title. The book is of nine chapters,

one being an attempt to draw conclusions of a definite character as to the effect of the press on diplomacy and in the forming of public opinion. There is also a bibliography and list of papers in Germany, France, Britain,—the omission of those of Russia, Austria and Italy is a mistake. Generally it has been understood that the press has been used by governments to obtain publicity and support of its policies; while anyone acquainted with the general working of a war or foreign affairs department has noticed how these are haunted by correspondents hunting for news items. This is a natural enterprise and part of the training of newspapermen; but the author concludes that this does not on the whole constitute the press the mouthpiece of the public or its opinions. While the book is of interest it does not bring any fresh information to light, indeed much of what is here set down will be found in the memoirs of Baron von Eckerstein and the volumes of Hammann, Steed, and other writers on the European position before and after the War. The chief value of this book lies in its synchronization of the press statements and comments upon the particular cases as they occurred; while it serves to indicate again most plainly what a terrible curse to humanity is this vile practice of nagging at each other's country through the medium of the press; a process which once started almost infallibly produces an ever-widening circle of papers and journals engaged in the job of nagging or whooping up the national sentiment. B. C.

BOOKS AND AUTHORS

Social Science.—The reader of "The Dissatisfied Worker" (Macmillan. \$2.00) by V. E. Fisher and J. V. Hanna will readily discover its main thesis: that occupational discontent and industrial unrest derive largely from emotional maladjustment. The emotionally mal-developed individual, the authors tell us, will clash sooner or later with some larger aspect in his everyday life and this will engender a vague sense of unhappiness. Moreover, since this individual usually has no suspicion of the root cause of his dissatisfaction, he will most likely attribute it to his working situation and thus become the dissatisfied worker. In constructing this line of argumentation, the authors clear the ground by a careful description of the origin, nature, and various forms of emotional maladjustment, together with the symptoms whereby they can be discovered. Unfortunately, too little space is devoted to a discussion of the possible remedies for these sad conditions, nor is any account taken of the efficacy of religion and the spiritual view of life in giving peace of heart. Speaking generally, the book is based on sound psychology, though here and there one can detect strata of Behaviorism and Freudianism.

Catholics who contemplate purchasing the "Encyclopedia of Social Sciences" (Macmillan. \$7.50) of which Volume V has recently come from the press, should not be misled by the fact that an occasional brief biographical article has been assigned by the editors to a Catholic writer. As a repository of false statements and misstatements on Catholic teaching and practice, the "Encyclopedia" has few peers, if any, among reference books in English. Two articles in the fifth volume, just released by Macmillan, "Diabolism" and "Divorce," are typical of many others in unscientific approach and lack of objective treatment.

The Art of Prayer.—In "Christmas," the first of a new series of helps in prayer, "As It Is Written" (America Press. 30 cents), Father Francis P. LeBuffe, S.J., brings us a specific aid for a specific season. His attractive little book will help us to pray now when Christmas is almost here. The thoughts are culled entirely from the story of the Nativity of Our Lord as narrated in the Gospel of St. Luke. The procedure followed is the familiar one of St. Ignatius' "Second Method of Prayer." Verse upon verse is pressed and crushed, so to say, separately and painstakingly in the wine press of the prayerful mind until the rich juice of holy conclusion is ready to flow into the thirsting soul. The ideas set down, while easy of comprehension, are yet unfamiliar and fresh enough to stimulate the soul to prayerful endeavor. Father LeBuffe's "Christmas" is an ideal gift book—at once an economical and tender token of regard of friend for friend; and fashioned to fit snugly into the Christmas stocking.

Christian asceticism recognizes that prayer has many forms: it is not something absolutely standardized. This Dom Thomas Verner Moore indicates in "Prayer" (Herder. \$1.75), though giving special attention to the Benedictine ideal. While many of its chapters have in view the formation of the Benedictine Oblate, no one of them is without practical suggestions for all earnest Christians, and Catholics in the world will find some particularly suggestive thoughts in the author's discussion of prayer and the Christian home. The latter he insists should be no different than the monastery, for God is the end of all. Therefore, like the monastery there should be order, a Christian atmosphere, and particularly a regime that will properly provide for recollection and prayer. Quite pertinently he asks: "If a gadding, gabbling, gossiping nun could not preserve the unswerving fidelity of her consecration to God, do you think that a family that scatters over the city nearly every night of the week and has none of the devout practices and the unit-social life of the Christian home can consecrate its members to the service of God?"

Catholics cannot but receive kindly and sympathetically the plea which the Rev. Bede Frost, Anglican, makes for a revival of mental prayer in "The Art of Mental Prayer" (Morehouse. \$3.40). His obvious purpose is to explain to his co-religionists something of the way the great masters of the spiritual life have taught and practised prayer. He assumes that many of them are already following the Ignatian method of meditation, but because he considers it popularly unsuitable, he feels that an opportunity should be given to the ordinary Christian for acquaintance with other methods. After some preliminaries, including a very appropriate chapter on the object and necessity of mental prayer, the author goes into detail regarding the Ignatian, Franciscan, Carmelite, Salesian, Ligourian and Oratorian methods. The final chapters offer practical suggestions for praying well. The author is not quite correct, however, in stating that St. Ignatius' method of using the three powers of the soul was not intended for general use or is beyond ordinary folk; neither is he always accurate in his interpretations of the Ignatian principles and practices.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

- AFTER TOMORROW. Hugh Stange and John Golden. \$2.00. French.
 ANCIENT AMERICANS. Emily C. Davis. \$3.50. Holt.
 AT RANDOM. Father Jerome, O.S.B. \$1.00. Parnassus Press.
 BIOLOGY AND MANKIND. S. A. McDowall. \$2.50. Macmillan.
 DEAD MEN DO TELL. Keith Trask. \$2.00. Farrar and Rinehart.
 DOCTOR LOOKS AT LIFE AND DEATH. THE. Joseph Collins, M.D. \$3.00. Farrar and Rinehart.
 DOCTRINE OF THE MYSTICAL BODY OF CHRIST. THE. Abbé Anger. Translated by Rev. John J. Burke, C.S.P. \$4.50. Benziger.
 EDWARD VII, MAN AND KING. H. E. Wortham. \$4.00. Little, Brown.
 EXTRATERRITORIALITY IN JAPAN. F. C. Jones. \$3.00. Yale University Press.
 FALSE DAWN. Hilda E. Woodruff. \$2.00. Badger.
 GANGSTERS' GLORY. E. Phillips Oppenheim. \$2.00. Little, Brown.
 GUARDED ROOM. THE. J. S. Fletcher. \$2.00. Clode.
 HISTORY OF NIAGARA UNIVERSITY. 1856-1931. Rev. J. P. McKey, C.M. Niagara University, N. Y.
 HOUSE OF CONNELLY. THE. Paul Green. \$2.50. French.
 IMMORTAL SIDNEY. Emma M. Denlinger. \$3.75. Brentano's.
 LADY WHO CAME TO STAY. THE. R. E. Spencer. \$2.50. Knopf.
 LAVENDER AND OLD GOLD. Jessie Allen-Siple. \$2.00. Badger.
 LEFT BANK. THE. Elmer Rice. \$2.00. French.
 LUGMIR. Edward C. Bursk. \$2.00. Badger.
 MASSES FOR THE DEAD. Rev. John P. Bolen. \$1.00. Bruce.
 MODERN SCIENCE AND THE TRUTHS BEYOND. Abbe Th. Moreux. \$1.90. Benziger.
 MOTHER FRANCESCA SAVERIO CABRINI. Rev. C. C. Martindale, S.J. 65c. Benziger.
 MOTHER MARY CHRYSOSTOM. A Memoir. Sister Mary Aloysius and Sister Mary Patricia. Kenedy.
 ON PRAYER. Rev. Jean-Pierre de Caussade, S.J. \$2.25. Benziger.
 OUR WORLD TODAY. De Forest Stull and Roy W. Hatch. \$2.00. Allyn and Bacon.
 PAN AND SYRINK. Jean-Marie Guislain. \$2.00. Vinal.
 PETITE PRÉDÉSTINÉE. Myrion de G. 7 francs. Lethielleux.
 RELIGIOUS BEHAVIOR. David M. Trout. \$4.00. Macmillan.
 ROMAN LITERATURE THEORY AND CRITICISM. J. F. D'Alton. Longmans, Green.
 RUSSIA IN THE GRIP OF BOLSHIEVISM. John Johnson. \$1.50. Revell.
 SECRET WAY OF THE ENCLOSED GARDEN, THE. Rev. Francois Pilet, S.M.M. \$2.00. Benziger.
 SHAKESPEARE—AND THAT CRUSH. Richard Dark. \$1.50. Oxford University Press.
 TEMPERAMENTAL JANE. Grove Wilson. \$2.50. Washburn.
 "THAT NOTHING BE LOST." Notes and Sermons of the late Father Bernard Vaughan, S.J. Recorded by Caroline, Lady Paget. 45c. Benziger.
 TRUTHS OF ETERNITY. THE. Rev. Joseph Pergamier, S.J. \$3.00. Benziger.
 VANDERLYN'S ADVENTURE. Mrs. Belloc Lowndes. \$2.00. Cape and Smith.
 VENETIAN. THE. Clifford Bax. \$2.00. Farrar and Rinehart.
 VERSE OF BELLS. A. Elizabeth Castle. \$2.00. Vinal.
 WAY TO LEARN. THE. Ruth B. McKane. \$1.00. Allyn and Bacon.
 WELL-SPRINGS. THE. Rev. Alphonse Gratry. \$2.00. Benziger.

Crusade. If I Were You. Pirate's Purchase. The Coming of the Amazons.

There have been almost as many foolish novels about the Crusades as there have been foolish novelists. The late romanticist Donn Byrne wrote a short novel called "Crusade" which had the elegant feature of a beautiful if sugary and Ladies-Home-Journalish prose. The present Robert Emmet Sherwood in his "The Virtuous Knight" (Doubleday Doran, \$2.50), having lost the sense of humor which distinguished his comments in *Life* has proceeded along quasi-romantic lines to tell the story of the young Earl of Elcester and his adventures in the train of Richard the Lion-Hearted. In attempting to introduce modern psychological elements in a type which almost demands for success a completely objective and vivid historical treatment, the author unfortunately bogged badly. Mr. Sherwood in mastering the fact and not the meaning of the Crusades has succeeded only in adding another dull novel to a dull season.

Over P. G. Wodehouse's latest story, "If I Were You" (Doubleday, \$2.00), readers will grin constantly, chuckle often, frequently yelp with sudden laughter, sometimes throw back their heads and bay. Although in this book the author, long noted for ingeniously absurd plots, makes an astonishing use of the ancient and hoary old Gilbert and Sullivan tale of the mixed-up babies, his readers will easily forgive him, since he redeems himself by dashing off page after page of the delightful and amusing dialogue for which he is famous. Wodehouse addicts, accustomed to find in each new novel not only a number of delirious incidents involving monocled nobles and their profound anguish of soul, but also several new and happy contributions to the English language together with at least three unforgettable epigrams, will welcome one sentence in this latest book as nothing less than memorable. "What though the moustache droop," he asks, "if only the soul soar?" Readers who have shrieked over Freddie Rooke and Jeeves and their highly articulate reactions to the bludgeonings of fate will find in that optimistic question the irrepressible gaiety, the undaunted zest for life, and the unconquerable soul that always characterize a Wodehouse hero, always make a new Wodehouse novel an event of major importance.

An old and practised hand at the art of mixing plenty of life-and-death adventure with just the right proportion of romance in the moonlight, Ben Ames Williams, at high speed, has turned out "Pirate's Purchase" (Dutton, 2.50). Shrewdly, the author has constructed his book with an eye to Hollywood; hence his story has a rich background of plantation, woods, and sea, is filled with Wall Street magnates, faithful old negro servitors, roaring sea dogs, kidnappings, ransoms, shoutings in the dark, gun fights, swift and sudden death. It's a tale that will serve well (and without the bother of much adaptation) for the screen. But its Hollywood ambitions do not detract from its merits as a book for the winter evening. A readable tale, made humorous by a homespun hero who drawls, wears moccasins, and shoots like Leatherstocking, made dramatic by a smooth villain of the moustache-and-riding-boots type.

Those who enjoy whiling away a few hours in luxuriant imaginings will find ample sweep and speed of flight in Owen Johnson's "The Coming of The Amazons" (Longmans, Green, \$2.00). The story is an amusing satire on the utopian philosophies of the modern reformers. The hero, John Bogardus, playfully engages himself to help a scientific friend in an experiment. Hypnotized, he is placed in a Frigidrome, where he is discovered unchanged 250 years later in the midst of a women-controlled world. Here all the cults of the modern age have reached their fulfilment; but it is a drab and sorry existence. His efforts to awaken the eternal feminine emotions, to arouse decayed manhood to rebellion against their present slavery, to refute the frozen-hearted Manfreda and her court, and to win Dianne for himself, supply the threads of the story. It is written in Johnson's pleasing style with quiet, telling humor. He does not refute the ethics-less philosophies but his satire throughout blasts the creations of the reformers. It may not delight the Suffragettes, but it will encourage men to be wary. It is a wild dream, a terrible nightmare; but it is fascinating.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

What Shall We Do for the Retarded Child?

To the Editor of AMERICA:

The tone of your editorial, "The Exceptional Child," in the issue of *AMERICA* for November 7 caused my heartstrings to vibrate in unison. One of my sons comes under that classification, and my long-suffering wife and I have been trying for years (the boy being now fourteen) to obtain some sort of instruction suited to his capabilities.

Although we are admonished often to send our children to the parish school, it is quite evident that children not of the standard mold are not welcome and receive little attention.

After our boy had been in the parish school for five years (and receiving special instruction arranged for outside of school), our city Board of Education started an opportunity school for retarded pupils to which the nuns finally recommended me to send him. His progress there, while not rapid, is much better than ever before.

I sincerely hope that some time our Catholic schools will be able to combine their moral influence with the patience and sympathy discernible in this opportunity school.

Address withheld.

ANXIOUS FATHER.

[This letter, admirably free from the slightest touch of bitterness, emphasizes once more our real need for some means of providing religious education for the retarded child who is a Catholic. A committee under the direction of the well-known Doctor Moore, O.S.B., is expected to suggest a plan in the next Catholic Educational Convention.—Ed. *AMERICA*.]

Congress at Mass at St. Mary's

To the Editor of AMERICA:

In the issue of *AMERICA* for November 7, you print my letter concerning the Rev. Laurence J. Kenny's article in the issue for October 17, called "Some Forgotten Facts of Yorktown."

Please note that, in the Rev. Kenny's article, it was stated that the Continental Congress attended a Roman Catholic Mass of thanksgiving for the surrender of Cornwallis at Yorktown, "in a body." In your reply, in your said issue of November 7, you call attention to the fact that the Continental Congress, the Supreme Executive Council and the Pennsylvania Assembly were invited to attend the Roman Catholic Mass of thanksgiving, held in Saint Mary's Roman Catholic Church on November 4, 1781, some days after the Continental Congress went in a body to attend the thanksgiving services of that body in Zion Lutheran Church on the same day that the news of the surrender reached Philadelphia. But you do not say whether Congress attended, *in a body*, the Mass at Saint Mary's or whether only a few individual members attended these Roman Catholic services. Inasmuch as the Rev. Kenny, in his article, said that Congress attended this Mass "in a body," I trust that you will state in your paper whether Congress attended "in a body" or whether only some individual members attended. You quote Robert Morris' journal showing that he attended this Mass on the invitation of the Minister of France. But this is no proof that Congress attended "in a body," as the Rev. Kenny said in his article.

Butler, Pa.

C. HALE SIPE.

[Father Kenny might also challenge Mr. Sipe to show that Congress attended the Lutheran service "in a body." There is no Sergeant-at-Arms' tally, or a roll-call, to prove how many were present in either case. On page 156 in this issue of *AMERICA* (the article "Revolutionary Catholic Memories") Mr. Sipe will find the testimony of the French Minister M. Luzerne, in the formal report he made to his Government, that at the Yorktown thanksgiving Mass, at St. Mary's, "Congress in a body attended, as well as the Council and Assembly of Pennsylvania which had just come together." It was not, in any case, likely that, when the diplomatic representative of our most important ally in the triumph of the Continental armies formally invited the Congress to join him in a solemn act of thanksgiving for the great victory,

it would affront him by either refusal or neglect of the requirements of what the Declaration styled a decent respect for the good opinion of mankind.

The Mass at St. Mary's was the third ceremony at which Congress officially assisted there. The first was on July 4, 1779, when at the invitation of M. Gerard, the first French Minister to the United States, a Te Deum was sung "to commemorate the anniversary of the Independence of the United States of America." The preacher then also was the Abbé Seraphim Bandol, chaplain to the French legation, and Gerard in his report of the event to Paris says: "My Chaplain delivered a short address which has obtained general approbation and which Congress has demanded for publication." The broadside publication which followed this "demand" can be seen in the Congressional Library.

The other attendance of Congress at a Mass in St. Mary's, was on May 4, 1780, at the Requiem for Don Juan De Miralles, the Agent of Spain, who died at the camp at Morristown, N. J., while on a visit to General Washington. This Mass again was celebrated by the Abbé Bandol and was arranged for by the French Minister Luzerne who issued the invitations to the Members of Congress and distinguished citizens. It was of this Mass that the traitor Arnold wrote, on October 20, 1780, in his specious appeal to the officers and soldiers of the Continental Army: "Do you know that the eye which guides this pen lately saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in Purgatory and participating in the rites of a Church against whose anti-Christian corruptions your pious ancestors would have witnessed with their blood?"—Ed. AMERICA.]

Bombarding the City Editor

To the Editor of AMERICA:

Your advertisement urging students of Religious classes to clip AMERICA and file in manila folders interests me. But what is to be done with the material gathered?

I suggest that the teacher show the students how to use this material in answering the errors and prejudices that raise their heads in every newspaper and magazine they pick up. Let the students using the clippings in AMERICA send in letters to the newspaper editors. Whether they are published or not makes no difference. They will have their salutary effect on the editor. This, I think, is an efficient way of making the daily press at least negatively Catholic. That is, it will stop the flow of anti-Catholic poison.

The English teacher, too, could put in practice an idea successfully used at Creighton University of requiring each student to have a certain number of such letters published each year before he is allowed to pass to the next year. This means that he adds the city editor to the staff of the English department. And there are no better English teachers in America than the hard-boiled city editors of our newspapers and magazines.

St. Mary's, Kans.

W. G. L.

Liberty and the Law

To the Editor of AMERICA:

May I again through the courtesy of your columns suggest to Mr. James T. Vocelle of Vero Beach, Florida, that he has missed the point regarding Prohibition? Matters of conscience and of soul belong to God; matters of regulation of body and freedom of action belong to Caesar. If we have difficulty with the former, we have recourse to the Church; if we are in jeopardy as to the latter, we must assert the God-given, inalienable right of life, liberty, and the pursuit of happiness.

Of course Catholics owe obedience to all laws that are properly upon our statute books, but are the Eighteenth Amendment and the Acts passed by virtue of it law, when measured by all the rules of conscience and Constitutional liberty? When the State enacts a law, calls it a measure relating to temporal affairs, but in reality it violates a human right, a right given us by the bountiful hand of the Creator, as well as a civil right, then the State invades the realm of conscience, and if a Catholic sits supinely by and does not remonstrate and agitate himself about a remedy, he is laying the foundation for his spiritual as well as his political slavery by the State.

If this activity is questioned, then there is a wrong conception of liberty, for real liberty is the exercise of just that right, that is, the right to disagree and refuse to tolerate oppression under the guise of law.

Further, law must be founded on reason, in its conception as well as in its enforcement. Surely no Catholic can say that there is wrong *per se* in alcoholic beverages. *Non in usu sed in abusu malum est*, and if there is any one who believes that the Amendment can really be enforced, he is not of this world.

Right is immutable, it is eternal, it cannot be legislated by human laws, it can only be declared by them and no legislation can make this or that matter right or wrong in itself unless it is so first by its nature, inherently and for all time.

Finally, is the Eighteenth Amendment law when measured by the results it has brought about and by the ravages it has brought in its wake, ravages in morality and virtue, especially of our youth, and in the ordinary citizen's respect for other laws?

Mr. Vocelle is right in the abstract principle he defends, but he is wrong in the concrete application of that principle to the Eighteenth Amendment.

Chicago.

FRANCIS B. ALLEGRETTI,
Judge, Municipal Court.

Diagnosis Right, Remedy Wrong

To the Editor of AMERICA:

Both clergy and laity agree that mixed marriages are a great evil. What will prevent them?

One of the first things necessary is to encourage the mutual acquaintance of our young people. If this is so, why do we separate our boys and girls during high-school age when so many courtships are started which ripen into marriage? Particularly when separating them means sending the boys (as is usually the case) to a public high school where they meet non-Catholic girls.

Don't tell me that our Sisters can't teach boys. They teach them in the grades; why not later? And laywomen teach them in public high schools; then why not our Sisters? Rules? The times change, and we change with the times. A rule that will not bend to necessity is a poor rule.

Surely the prevention of so many mixed marriages is a goal to be worked for by any and all lawful means, a boon to be bought at almost any reasonable price.

Santa Barbara.

A. F. BURKARD, M.D.

[We agree, of course, that mixed marriages should be prevented by any lawful means. But Catholic tradition as well as Pius XI's Encyclical on Education teaches that the sexes, which differ in temperament and ability, should be trained separately, their very differences maintained and encouraged during the formative years; hence, co-education is not the Catholic ideal.—Ed. AMERICA.]

Eye-Opener

To the Editor of AMERICA:

The article by Augustine Smith in your issue of October 31, "Advertising to the Rescue," expresses my own thoughts exactly. In my opinion it should be given space in every newspaper in the country. The American people are the most gullible people in the whole world. This should open their eyes.

New York.

A. C. DRUMMOND.

Reading for the Missions

To the Editor of AMERICA:

One means of assisting the Chinese missionaries deserves special mention because it is often overlooked. The head of one of the most important Catholic institutions in China suggests that this particular means be made more generally known. He says that those interested can exercise their zeal by sending their used copies of popular magazines to some particular missionary for distribution among the schools of his mission. The magazines which he finds most useful in the educational work in the missions are: "The National Geographic," "The Scientific American," "Popular Mechanics," "Popular Science," "Aviation," and other periodicals of the kind.

Anyone desiring the address of some Catholic establishment in China which would welcome donations of this kind may obtain the same upon application to the Missionary Section, Boys' Sodality, Tampa College, Box 1524, Tampa, Fla.

Tampa.

G. H.